A BRIEF SKETCH OF THE LIFE AND WRITINGS OF FATHER C. J. BESCHI, OR VIRA-MAMUNI,

TRANSLATED FROM THE ORIGINAL TAMIL

BY

A. MUTTUSAMI PILLEI,

MANAGER OF THE COLLEGE OF FORT SAINT GEORGE,

AND

Moonshee to the Tamil Translator to Government.

MADRAS:

J. B. PHAROAH.

MDCCCXL.

1840

A

BRIEF SKETCH

OF THE

LIFE AND WRITINGS

OF

FATHER C. J. BESCHI,

OR

VIRA-MAMUNI,

TRANSLATED FROM THE

ORIGINAL TAMIL.

BY

A. MUTTUSAMI PILLEI,

Manager of the College of Fort St. George,

AND

MOONSHEE TO THE TAMIL TRANSLATOR TO GOVERNMENT.

PREFACE.

[The following sketch of the life of Father Beschi has been made from my original Tamil work, at the desire of Walter Elliot, Esq. to whom I am also indebted for many useful suggestions and hints regarding the matter of the work. I also feel grateful to the very Rev. Mr. P. E. Moriarty for his kindness in correcting a portion of the translation, and likewise to the Rev. Mr. W. Kelly, for much assistance of the same description.]

Translation.

In 1822, at the instance of Mr. Benjamin Guy Babington, and under the direction of Mr. Richard Clarke, I undertook to prepare a brief history of Father Beschi's life. Mr. Clarke is eminently skilled in both the dialects of the Tamil language, and was justly admired as one of the most distinguished ornaments of the Board of the Madras College. Mr. Babington possesses an extensive, and a profound knowledge of Sanscrit and Tamil. Immediately on his arrival in India, he eagerly applied himself to the acquisition of these languages, and made himself familiar with their genius and beauties, by his unremitting study of the historical and scientific works, that have been composed in these dialects. After having submitted to the College an English translation of the Shen Tamil Grammar, written originally in Latin by Father Beschi, he returned to England in possession of many of the works of that ingenious and distinguished writer. Some of these he has printed since his return to Europe, and he has transmitted them to Madras, that the memory of the venerable Father may be perpetuated and honoured in his adopted country. In executing the task, which under such auspices I willingly accepted, I availed myself of the manuscripts, which in 1798 had been prepared on the same subject by Viduvan Saminada Pillei, an excellent Tamil poet, and the author of many Tamil works.

In addition to the assistance derived from this source, I was in possession of many interesting and important facts regarding Father Beschi, which I gleaned during a tour through the south, from traditionary accounts, still preserved among the people.

My journey to the south was undertaken at the desire of Messrs. F. W. Ellis, the then senior member of the College Board, and A. D. Campbell, the present senior member, for the purpose of procuring a collection of Father Beschi's works, and I gladly embrace this opportunity to express my acknowledgment to these gentlemen for having confided to me a commission so honourable, and so congenial to my feelings. In truth, Mr. Campbell and Mr. Ellis are entitled to the gratitude of all, who take an interest in the preservation and spread of the oriental languages. They are the authors of many valuable oriental works. By their example and encouragement they have promoted the study of the native languages, and rescued these from the neglect into which they had fallen after the destruction of the Madura

college. No longer sustained by that institution, which had flourished under the patronage of the ancient Pandyan kings, our vernacular languages creeping, if I may use the expression, as the vine without its support, would have rapidly degenerated, and sunk into a state of rudeness, had not the distinguished individuals whom I have just named, by their unremitting exertions, and the zealous co-operation of their colleagues, succeeded in establishing the Madras College, and thrown around it the light of their talents.

Fathers Beschi and Arnold were natives of Italy, and members of the illustrious Society of Jesuits. They received their education in the Roman College, where their learning and virtue attracted the admiration of the reigning Pontiff, who selected them, on account of their eminent qualifications, for the Eastern Missions.

They arrived at Goa in the year 1700. The Reverend Father Arnold proceeded to South Malabar, where he made himself perfect master of the Malayalam and Ariyam languages, in which he composed many admirable and valuable works, both in prose and verse, explanatory of the doctrines of the Christian Religion.

The Reverend Father Beschi was appointed to the south of the peninsula. On his arrival at his mission he applied himself with assiduity to the study of the Sanscrit, Telugu and Tamil languages, of which he became thoroughly master, particularly of the latter. As soon as he had acquired these languages he employed the best part of his time in removing the weeds, which unfortunately began to cover the fountain of the Christian faith; and, in order to preserve its holy purity, he laboured with indefatigable zeal to enlarge and circulate numerous Tamil works, explanatory of that creed, which had been composed by another extraordinary man, the Reverend Father Roberti Nobili. Mr. F. W. Ellis, Asiatic Researches vol. 14, page 58, says:— "I shall close this note by the translation of a passage from a work entitled, "*Tiru-schabeiyin Charitra Postagam*," or "*Historia Ecclesiastica*," written in *Tamul* and published by the *Protestant Missionaries*, at *Tranquebar*, in 1799. This passage is from the section relative to the transactions of the *Missionaries* in *India*, from the arrival of the *Portuguese*, at page 238 of the work, and under the year 1607. The work therein alluded to, as having been written in 1729, is by the famous *Jesuit Missionary* Constantio Josepho Beschi, known throughout the South of India for many valuable compositions in the high dialect of

the *Tamul,* under the title of the *Vira-Māmuni or Dhairya Nātha-Swāmi.* This extract is from the preface to the *Vēda Viluccam, the Elucidation of the Scriptures.*"

TRANSLATION.

" [1607] At that time Roberti Nobili, called Tatwa-Bodhager, clothing himself in the habit of a Sanyasi, endeavoured to promulgate Christianity in this country. The secretary to the Congregation de Propaganda Fide, wrote in 1676 to Pope Innocent, that Roberti Nobili, although he called himself a Brahman, was not guilty of falsehood*." He is represented with this habit and appearance in a picture in the convent of the 'paulist's at *Rome,* under which is the following inscription,—' " Father Roberti Nobili, a paulist of the city of *Rome,* and of an illustrious family; a godly and learned personage, who laboured to convert the heathens 45 years, eating nothing but rice and vegetables, and died happily at Mylapoor *(St. Thomé* near *Madras)* on the 16th January 1656." ' That which was written at *Yélacúrchi* (the principal residence of Beschi) in 1729 in his praise is as follows :—' " As the resplendent sun runneth his course in the firmament, but alloweth not his radiant face to be seen, so although St. Thomas, one of the twelve disciples of our Lord Jesus, and St. Xavier, far renowned for innumerable miracles, entered and preached the Gospel throughout this country, yet for a long time the darkness thereof was not dissipated. At last, as if the obscurity of the night, that elsewhere lowereth over all, had been dispelled by the rising of the sun, it pleased our Lord to turn his gracious eyes towards this country covered by paganism as by a cloud, and one hundred and twenty-two years past, to send hither orthodox priests to enlighten all souls. Tatwa-Bodhaca Swami, who then appeared steadfast in austere devotion, confirmed in the true faith, and perfect in virtue, was first sent by the Lord, and long resided here, bright as the morning star. Are not his *Cándam* (the *Jyána-bodhaca Cándam*) which, from soundness of religious doctrine, seems as if written in rays of light, and his other works, well known and received as a sun of everlasting brightness that hath never set. From

* " The fact is that Roberti Nobili uses the word *Brahmana* always in the sense of priest, as indeed it is rendered though not with precision by Sir W. Jones in the Institutes of Menu ; thus he calls the high priest of the Jews and his associates *Yúda-Brahmana,* and the father of the church *Bráhma-Vadigal.*"

that time to this, innumerable priests, devoted to their duty, have succeeded each other in succession, like an undivided garland."

Father Nobili had taken the title of Roman Brahman and was an incomparable Sanscrit pundit and poet. (His life and writings are about being published in a work, called the Hindoo Christian Observer). Father Beschi's anxiety was to produce abundant fruits on the tree of the Christian faith, which had been planted by St. Thomas the Apostle, and nourished by the zealous labours of St. Francis Xavier. Accordingly he defended the true faith from the attacks of its enemies, who viewed its prospering growth with envy, and exerted all his zeal to preserve it from decay. He spared no pains in composing luminous Tamil works, explaining the Christian faith. The rapid publication of these works, and the examples of all the various species of eloquence with which they abound, have stamped upon them a character of excellence, which every reader of them is anxious to admit. Although they were written above one hundred years ago, their language has undergone no change, not one word has become obsolete or suffered that variation which the words of living languages constantly undergo. They are therefore entitled to the attention of all.

Father Beschi's next step was to study the works of the several eminent Hindu philosophers, devotees, ascetics, &c., such as those of Tiruvalluvar and others; and, after he had made himself perfectly acquainted with them, he began his ministry with that success which always accompanies a bold and popular eloquence. Instead of wasting his time in merely lopping the branches, he struck at the root of heathenism, and attacked the doctrines and disciplines of the several sects, with a vehemence peculiar to himself, but admirably suited to the temper and taste of the age. Long before his arrival, the Reverend Roberti Nobili composed many works, as above stated, which shook the science and philosophy of heathenism, and laid open to many of the Indians the imposture and absurdity of their established superstitions. Animated with an equal zeal, the Reverend Father Beschi boldly erected the standard of truth, and defended it with an unconquerable intrepidity.

From the time of his arrival in this country, he abstained from the use of flesh, fish, &c., and employed two Tamil youths to dress his food according to the Hindu custom, partaking of it only once in the day. When at home, he wore on his head a velvet cap; the remainder of his dress consisted of a cloth, with a narrow red border, tied round the waist

by another cloth of a light purple colour, and of sandals for his feet—his costume was the same as that worn by the Hindu devotees. When abroad, he wore a long gown of light purple colour, with a waist-band of the same colour; on his head was a white turban, covered with a purple cloth, in his hand he carried a handkerchief of the same colour—his ears were adorned with a pair of pearl and ruby ear-rings—his fore-finger with a gold ring. A long cane in his hand, and a pair of slippers on his feet, completed his out-of-door dress. His conveyance was a palankeen, having a tiger's skin for him to sit upon, two persons attended on either side of the palankeen to fan him—a third person carried a purple silk umbrella, surmounted with a golden ball, whilst two others carrying a bunch of peacock's feathers proceeded in front, and whenever he alighted from the palankeen he sat down upon the tiger's skin. In order to preach the gospel with full effect, and to make converts to Christianity amongst the heathens, he made himself perfect master of the Hindu sciences, opinions and prejudices, and conformed to their customs in matters of indifference. In this manner he visited different countries, exposing the fallacies of their doctrine, and the absurdities of their religious practices. He is much extolled for the triumphs he obtained in the controversial disputes, which often occur amongst the learned in India. He was very liberal in his donations to the poor, and in the erection and repairs of churches. He was assiduous in instructing the youth in different languages and sciences, and in procuring for them situations suitable to their capacity. The first church he erected, was at Conāngooppam Aryanoor, in the district of Paroor,* which then belonged to Mootoosamy Cachirayen, a poligar chieftain. After its completion, Father Beschi proceeded to Mylapoor, and solicited the then bishop of that diocese, to procure for him, from Manilla, an image of the blessed Virgin Mary, in the native dress, with the child Jesus in her arms, according to a model he had drawn for that purpose. The prelate complied with his request, and on its arrival, he performed a devotion of 11 days; and, on the 12th, placed the image in the church which was dedicated to God in the name of the Virgin, Mother of our blessed Redeemer. He founded another church at Tirucavalur,† and dedicated it to the blessed Virgin under the title

* Virttachellum talook of South Arcot.

† Inscription engraved on the stone set on the bank of the tank behind the church at Tirucavālūr, in the talook of Arialoor, Trichinopoly collectorate.

of Mother of Refuge. It was erected on the land granted to the Christian church, situated at Elacurichy, by Mazhavarāyen. He composed 15 poems in praise of the blessed Virgin Mary.

ஸ்வஸ்தஸ்ரீ சாலிவாகன சகாப்தம் - ௲௬௱௫௰௭ - ராக்ஷதஸு ஆடிமீ உ௰௬ ஸ்ரீமதுராசமானிய-ராசஸ்ரீ அரியலூரரசினிலேயி ட்டரங்கப்பமழவராயர் ஏலாக்குறிச்சித்திருக்காவலூரில்வீரானதே வன் வழிக்குக்கிழக்கு-கோவிலூர் வழிக்குமேற்குக்குட்டைக்குத் தெ ற்கு- பெரியஏரிக்குவடக்குப்பட்டயாவுஞ்சர்வேசுரன்கோயிலுக்குச் சிலாசாதனமாகத் தந்தோம் - சந்திராதித்தருங் கல்லுங்காவிரியும் புல்லும் பூமியுமுள்ளளவுஞ் சுகமேயிருக்கவும் - இந்தத்தருமத்துக்கு யாதாமொருத்தன் விகாதஞ்செய்தால் கங்கைக்கரையிலே காராம் பசுவைக்கொன்ற தோஷத்திலே போகக்கடவான்.

TRANSLATION.

Swasti Sri (may happiness and prosperity attend). In the year Ratchada following the year 1657 of Salivahna (corresponding with A. D. 1734), on the 26th day of Adi-Srimadu, Rāyamāniya Rājestri Rungappa Mazhavarāyer, whose seat of government is fixed in Ariyalur, has caused a stone to be engraved, and granted the whole of the land situated within the limits, from the east of Vīrān dēwan road, to the west of Kovilūr road, and from the south of the pond to the north of Periya Yeri, at Yēla-Gurichy Tirucavalūr, for the use of the church of the God of all—to enjoy as long as the sun and moon endure, as well as the stone, the river Cauveri, grass and earth exist; if any one act contrary to this charity, may he incur the sin of killing a black cow on the banks of the Ganges.

Works written in Tamil by Father BESCHI*—chiefly intended for the use of the Hindu Christians.*

POEMS.

1.—Tembavani*—In honour of the Lord Jesus, the blessed Virgin and St. Joseph. He produced in 1726, the sacred poem called Tembavani,

* See Ellis's translation of the Cural, pages 17, 23, 25, 35, 45, 50, 88, 100, 101, 141. Vide appendix of this book. See page 3 of the preface to the Adventures of Gooroo Paramārtan, a tale in Tamil, accompanied by a translation of Mr. B. G. Babington, who says "Tembavani, which, vying in length with the Iliad itself, is by far the most celebrated and most voluminous of his works. To judge from the only padalam or canto, which I have had an opportunity of reading, where the murder of innocents is described, its merits are not over-rated."

which is by far the most voluminous of his works. It contains 3615 tetrastichs in thirty cantos. To which he added in 1729, to each verse a prose interpretation. The poem comprehends many religious disquisitions and explanations, descriptive of true religion, together with one hundred and five historical passages, taken from the old and new Testaments. It is a work of such great genius and vast erudition that it is admired by all who read it, not only for the sublimity of the thoughts, and the learning it displays, but also for an elegance and purity of style which, it was imagined, no foreigner could acquire. A talent so felicitous and extraordinary has been ascribed to divine assistance.

The poets unanimously acknowledged Father Beschi as their tutor, and with his own permission bestowed on him a high and well merited distinction. Instead of Dyrianatha Swami, that is Father Constantine, which was the name he had borne since his arrival in India, they substituted, the title of Viramamuni, or the "Great Champion Devotee."

Agreeably to the rules of versification laid down in the grammars, the celebrated Tamil poems called Chintamani and Ramayanam, as well as other Indian poems, contain six kinds of rhymes, and these promiscuously used; but the Tembavani is composed in the first sort of rhyme* only, a species of versification difficult to be sustained, but greatly admired for its excellence. With respect to the சந்தம் or cadence, Viramāmuni says in the Shen Tamil Grammar, translated by Mr. Babington, "On this principle, it is very easy to invent new சந்தம் or cadences. Those who are unacquainted with this art, applaud the poet Camben, because in his Ramayanam, which contains 12,016 stanzas, he has introduced 87 varieties of cadence: but in my poem Tembavani, which contains only 3,615 stanzas, I have without any difficulty employed 90 such variations. Indeed it would have been easy to give a different cadence to every stanza; but this could not have been done with propriety, as the same cadence is usually preserved through ten, fifteen, or more stanzas."

* Vide Mr. B. G. Babington's Shen Tamil Grammar, page 75. "If not only the second syllable of each line in the stanza, but the whole of the first foot, with the exception of the first letter, be the same, the verse is esteemed, in proportion to the difficulty of the performance. Thus, if, where (கருவி) caruvi occurs in the first line, (குருவி), curuvi (அருவி), aruvi (உருவி) ooruvi, &c. come in the other lines, the verse will be particularly admired.

Mr. Babington on his return to England took with him a copy of the Tembavani in two volumes folio.

When Sir John Malcolm visited the College of Madras in 1817, Mr. Ellis, in shewing him a copy of the Tembavani, written on cadjan, dwelt largely on the merit of that work. Sir John not only expressed his great admiration of the work but also requested that, as Europeans so rarely acquire a perfect knowledge of Indian poetry, or compose poems of such extent and excellence, in any of the eastern languages, Mr. Ellis would procure him a copy of the Tembavani in cadjans, to take with him to England, for the purpose of placing it in Lord Spencer's library. Accordingly a copy of it was made in cadjans, the two boards of which were ornamented with silver and gold. It was transmitted through the Government of Fort St. George, to Sir John Malcolm, when he was Governor of Bombay, by the College Board of Madras.

I am* happy to state that I have the honour of possessing the copy of the Tembavani, written by Father Beschi's own hand.

A specimen of Father Beschi's poem translated by Mr. Ellis, as also the Reverend Mr. E. Hoole's, are added in the appendix, No. 1, at the end of this paper.

2.—Tirucāvalur Calambacam;† 3. Ådeikala Mālei, and 4. Calivenba. Father Beschi composed these three poems in honour of the Madonna, to whom the church at Tirucavalur was dedicated.

5.—Annei Azhemgal Andādi. The poem of the sorrowing Mother, or the lamentation of the Mother of our Lord on his crucifixion. It consists of 100 stanzas composed in the measure called Andādi, in which each stanza commences with the same word that terminates the preceding one.

* On my arrival, duriug my journey abovementioned, at a place called Avoor, twenty miles south of Trichinopoly, I found the Tembavani in Beschi's own hand-writing, in possession of Luz Naig, son of Bungaroo Naig, Beschi's disciple. In compliance with my request, Luz Naig brought the book to Madras for the inspection of Mr. Ellis, who purchased the work for 300 rupees. After taking a copy of it for his own use, that gentleman kindly presented it to me. Mr. Josiah Hudleston purchased Mr. Ellis's Tembavani, when his effects were sold by auction.

† Calambacam—a sort of poetry in which the author mixes at pleasure all kinds of verses. This variation in the measure renders the composition pleasing to the ear, but difficult to those who compose or recite it.

6.—Kittēri Ammal Ammānei. An account of the life and martyrdom of the holy Virgin Kitteri, daughter of Sinakāyen, king of Lusistan who suffered with her eight sisters on the mountain of Bomber, in the year 130, A. D. A poem in 1100 couplets, divided into ten parts.

This probably refers to Quiteria or Citheria, a holy Virgin and martyr of Spain. Martyrologium Romanum, p. 130—Calendar 22d May.

Moreover there are numerous fragments of poems in different kinds of rhyme in honour of the Lord Jesus, and the blessed Virgin Mary, &c.

Works written in prose.

7. Vedhiar Ozhuccam. (The following translation of its contents is by the Reverend Mr. E. Hoole, a Wesleyan Missionary). "It contains clear definitions, offers powerful, and presents affecting appeals, with regard to the work of this class of teachers. It is divided into twenty chapters. The first chapter treats of the nature of the office of catechist; the second, of its importance; the third, of its universal obligation; the fourth, of the preparation to the office; the fifth, of the necessity of self government in those who would save others; the sixth, of caring of others in order to self preservation; the seventh chapter shews that the first means for the salvation of others is personal piety; the eighth, the second means is prayer; the ninth, the third means is desire; the tenth chapter presents motives to quicken a desire for the salvation of others; the eleventh treats on self diffidence and entire reliance on God in the execution of the office; the twelfth, on regarding the souls and not the outward condition of men; the thirteenth, on shewing love to others; the fourteenth, on shewing no desire for the wealth of others; the fifteenth, on regarding the proprieties of time and place; the sixteenth, on yielding to others in order to win them; the seventeenth, on not giving way to discouragement from want of success; the eighteenth, on unity among themselves; the nineteenth, on helps to the office of catechist; the twentieth is an exhortation on attention to the instructions. The whole concludes with questions and assistances for self-examination with regard to duty towards God, personal piety, family religion, duty towards ministers, duty towards the church, duty towards the heathen, duty towards dying persons, duty with regard to hindrances in the performance of the office: and a number of pithy proverbs to be fastened on the memory."

8. The Vēdha* Vilaccam, or illustration of religion. (The following translation of the contents of this book is by Mr. E. Hoole). "The first chapter treats of the rise of protestanism; the second chapter recounts the divisions in the protestant church; the third defends the worship of saints; the fourth, the worship of the Virgin Mary; the fifth assert the antiquity of such worship; the sixth defends the worship of images; the seventh asserts the antiquity of such worship; the eighth is on the decrees of the church; the tenth asserts that the Romish church is the only true church; the eleventh is on purgatory; the twelfth on the sacraments generally; the thirteenth, on the sacraments particularly; the fourteenth, on transubstantiation; the fifteenth, on the sacrifice of the mass; the sixteenth, on the holy Scriptures; the seventeenth, on the miracles of the church; the eighteenth, confirmation of what had been advanced. The work concludes with a confession of faith on the principles defended in it.

"The book then closes with the particulars of the place, date, and quantity of the composition, and the author's name. It is dated 1728."

9.—Pedagamaruttal—Refuting differences.—This work arose out of the circumstances related in the preceding note, and is a reply to the church history of the Tranquebar missionaries, which, instead of 300 pages as stated by Mr. Hoole, consisted according to Beschi of only 13 pages, and was, probably, a totally different work. A copy of it was sent to them by Beschi, but the controversy does not appear to have proceeded further.

10.—Gnana-Unarttal.—Instructions of wisdom.—Remarkable for the beauty, ornament, and elegance of its language. It commences with the most simple, and gradually ascends to the most elevated style of composition. This book was particularly composed as a guide for the preachers of the Gospel.

11.—Tiruchabei Canidam.—A treatise on astronomy, and designed for the use of the church in fixing the observance of Ash-wednesday, and other festivals. This work is in verse and prose.

* This work was composed by Beschi in consequence of an attempt made by the Danish missionaries to circulate, in the vicinity of Tirookavaloor, where Beschi resided, a translation of the new Testament. The missionaries had deputed a zealous catechist for that purpose, and provided him with a large supply of their own version.

Mr. Hoole says that "the publication of a Church History in Tamil, an octavo volume of more than three hundred pages by the missionaries of Tranquebar, afforded perhaps the most suitable answer this work could receive. I was told at Tranquebar that a copy of that History was sent to Beschi, who never ventured to impugn its statement."

In putting forth this statement, Mr. Hoole does not seem to be aware that the work called Pedagamaruttal, the next on the list, was specially composed on this occasion.

Works written in Tamil and Latin, by Father BESCHI, *chiefly intended for the use of the European missionaries, &c.*

12. Low Tamil Grammar in Latin, entitled Grammatica Latino-Tamulica, in qua de vulgari Tamulicæ Linguæ Idiomate கொடுந்தமிழ் dicto, Fusius Tractatur. Auctore P. Constantio Josepho Beschio, E Societate Jesu, et in Regione Madurensi, apud Indos Orientales, Missionario.

This is a complete Grammar of the low, and an excellent key to the high dialect. It contains moreover, in a supplementary chapter, "De variis quotidiano usui præcipue necessariis," a variety of information of the greatest practical utility to those, who, by their situation, are compelled to daily intercousre with the Tamil natives. This Grammar was printed for the first, and I believe, the last time at the Protestant Missionary Press at Tranquebar, in 1738, and from copies of this impression, which is not common, an English translation, which, however, cannot be recommended, has lately been published at the Vepery Press.

The College Board printed Beschi's Low Tamil Grammar in Latin, in 1813.

Shen Tamil Grammar.

*The Author's Introduction.—*C. J. BESCHI*—To the pious Missionaries of the Society of Jesuits, Greeting.*

"When I last year presented you with a grammar of the common dialect of the Tamil language, with the view of aiding your labours as ministers of the gospel, I promised that I would shortly say something respecting the superior dialect; but my time being occupied by more important duties, the work was deferred longer than I had at first expected. Urged, however, by the pressing solicitations of my friends, no longer to delay making public the information which I had amassed by a long and ardent study of the abstruse works of ancient writers, but to communicate the fruit of my labours, I resolved to avail myself of the little leisure which I could spare from more weighty avocations, and freely to impart what it had cost me no inconsiderable pains to acquire. I was further encouraged to the task, by my sense of the very favourable reception which my introduction to the common dialect had universally met with. Let me intreat the same indulgence for the present work. That the study will be one of considerable difficulty, I do not pretend to deny; but the labour will not want its reward. Among the natives themselves, very few can now be found who are masters of the higher dialect. He among them who is acquainted even with its rudiments, is regarded with respect; but should he quote their abstruse works, he is listened to with fixed admiration; what praise, then, would they not bestow on a foreigner, whom they should

find deeply versed in a science which they themselves consider scarcely attainable? They will readily attend to the teaching of one whose learning is the object of their admiration. And as this may evidently lead to the honour of religion, and promote the salvation of those about us, I am satisfied that this consideration alone, operating on zeal like yours, will suffice to excite you to the study of this dialect, notwithstanding the difficulties that attend it.

" But since almost all the Tamil works in this dialect are in verse, I trust you will not deem it improper, if I venture to draw your attention to heathen poets, and to the study of poetry. In former times, St. Jerome was severely censured for having, by the introduction of examples from the poets, sullied the purity of the church with the pollutions of the heathen. St. Jerome, in his learned reply, demonstrates, that the apostle Paul repeatedly cites from the poets, in his epistles, and that the most exemplary among the fathers not only made frequent use of illustrations from the writings of laymen, but that, even by their own poetry, they, far from polluting, embellished the church. These remarks apply with particular force in this country, the natives of which are swayed not so much by reason as by authority; and what have we from their own authors to adduce in aid of truth, except the verses of their poets? For, since all their writings are in verse, they have reduced to metre their rules of art, and even the rudiments of their language: whence, they naturally suppose, that he who does not understand their poetry, is totally ignorant. Moreover, there are excellent works in Tamil poetry on the subject of the divine attributes and the nature of virtue; and if, by producing texts from them, we turn their own weapons against themselves, they will blush not to conform to the precepts of teachers in whom they cannot glory without condemning themselves. If we duly consider what has been said, we shall be satisfied, that, in this country especially, it is highly proper in a minister of the Gospel to read the poets, and to apply himself to the study of poetry.

" The first person who wrote a grammatical treatise on this dialect, and who is therefore considered as its founder, is supposed to have been a devotee named Agattiyan, respecting whom many absurd stories are related. From the circumstance of his dwelling in a mountain called Podiamalei, in the south of the Peninsula, the Tamil language has obtained the name of தென்மொழி, or *Southern*, just as the Grandonic is termed வடமொழி, or *Northern*, from the supposition that it came from the northward. A few of the rules laid down by Agattiyan have been preserved by different authors, but his works are no longer in exist-

ence After his time, the following persons, with many others, composed treatises on this dialect, viz. Palacàyanàr, Ageiyanàr, Nattattanàr, Mayesurer, Cattiyanàr, Avinayanàr, Càkkeippàdiniyàr. The works of all these writers have perished, and we know that they existed only by the frequent mention of their names in books which are now extant. One ancient work, written by a person called Tolcăppiyanăr (*ancient author*), is still to be met with; but, from its conciseness, it is so obscure and unintelligible, that a devotee named Pavananti was induced to write on the same subject. His work is denominated *Nannul*, a term that corresponds exactly to the French *belles lettres*, and the Latin *litteræ humaniores*. Although every one is familiar with this title, few have trod even on the threshold of the treatise itself. The author divides his subject into five parts, which are comprised in the following line :—

எழுத்துச்சொற்பொருளியாப்பணி

" 1st. எழுத்து—Ezhuttu—*Letters*. This head treats on pronunciation and orthography.

" 2d. சொல்—Chol—*Words ;* which are composed of letters. This head treats of the noun, the verb, and the other parts of speech.

" 3d. பொருள்—Porul—*Matter ;* or the mode in which, by uniting words, a discourse is formed. This head treats on amplification, the affections of the mind, &c. It is subdivided into *agapporul*, and *purapporul ;* that is to say, into *matter interior* and *exterior*, The former relates to the passions and affections of the mind, which act on man internally ; the latter, to things external to man.

" 4th. யாப்பு—Yappu—*Versification*. The Tamil writers confine their remarks on this head to the subject of prosody, and say nothing of the art of poetry.

" 5th. அணி—Ani—*Embellishment*. This head treats on tropes and figures.

The term *Panjavilaccanam*, which we here used, is the general expression for these five heads.

" Pavananti not having completed his design, his *Nannul* comprises only the two first heads, viz. *Letters* and *Words ;* on each of which he has treated at considerable length. On his death, a person, named Narccaviraja Nambi, took up the subject, and wrote on the third head, or *matter*. A devotee called Amirdasagaren (sea of nectar), composed a treatise on the fourth head, or *Versificaion*, which he entitled *Carigei ;* and lastly, a person named Tandi wrote on the fifth head, or *Embellishment :* his work was called from him *Tandiyalancaram ;* the word *alancaram* being the same as *ani*.

"On *Amplification* and *Embellishment*, the third and fifth heads, I shall say nothing; because my readers are already acquainted with the rhetoric of Europe, to which nothing new is added by the Tamil authors. As I have also treated fully on the *Letters* in the grammar of the common Tamil, the remarks which I shall here offer on that subject will be confined to the peculiarities which exist in the superior dialect. This work will, accordingly, be divided into two parts; the first of which will relate to *Letters* and *Words*; the second, to *Versification*. Under the latter head, I shall take occasion to say something respecting the art of Tamil poetry.

"In the course of this work, much will be purposely omitted, either as being not of frequent use, or attainable by a little practice: my object being, merely to explain the first rudiments of the language, and thereby to remove the more prominent obstacles which oppose its attainment.

"I shall frequently adduce examples from the most esteemed authors; with the view, as well of illustrating the rules which I may lay down, as of initiating the student into the practice of the language. As many of these examples will appear without the name of the author being annexed, it becomes necessary to explain, that the Tamil writers do not usually prefix them to their compositions; and although the names of some have been handed down to us by their commentators, yet the number of commentaries which have been written on poetical works, is small; and even in these, the author's name is not always mentioned. For instance, the commentator on the poem *Chintamani* speaks in terms of praise of its author, whom he styles the master of all the learned. He may indeed with justice be called the prince of Tamil poets, but of his name the commentator does not inform us. Nor are we to suppose that the work itself is called after its writer; Chintamani being only an appellation bestowed on the hero of the poem, whose name is Sivagan. In like manner, we learn that the poet so well known under the name of Tiruvalluven, who has left us a work containing 1330 distichs, was of the low tribe of Paraya, but of his real name we are ignorant: for although he had no less than seven commentators, not one of them has mentioned it. *Valluven*, is the appellation by which soothsayers, and learned men of the Paraya tribe are distinguished; and *Tiru* here signifies *divine*, in the sense in which we say *the divine Plato*. Such is the origin of this honorary title, which has now come to be used as the real designation of the person to whom it is applied. Again, we have a collection of moral sentences, worthy of Seneca himself, written by a woman, who, if we may believe tradition, was sister to the last men-

tioned author; but her real name also is unknown, although she is always called *Auviyar*, a title which is appropriated to aged matrons. There is another work which I shall occasionally quote, and the title of which is *Naladiyar*, which contains 400 epigrams on moral subjects. The origin of this name is said to be as follows: eight thousand poets visited the court of a certain prince, who, being a lover of the muses, treated them with kindness, and received them into favour: this excited the envy of the bards who already enjoyed the royal patronage, and in a short time they succeeded so completely in their attempt to prejudice their master against the new comers, that the latter found it necessary to consult their safety by flight; and, without taking leave of their host, decamped in the dead of night. Previous to their departure, each poet wrote a *venba* on a scroll, which he deposited under his pillow. When this was made known, the king, who still listened to the counsels of the envious poets, ordered the scrolls to be collected, and thrown into a river, when 400 of them were observed to ascend, for the space of four feet, *naladi*, against the stream. The king, moved by this miraculous occurrence, directed that these scrolls should be preserved; and they were accordingly formed into a work, which, from the foregoing circumstance, received the name of *Naladiyar*.

"I have now said all that I think necessary by way of introduction to this work. In conclusion, I have only to assure the student, that if he will apply himself to the perusal of the ancient authors, he will find their writings to be by no means undeserving of his attention. Farewell! Ides of September 1730."

14.—The Clavis Humaniorum Tamulica Idiomatis, containing five parts complete, like Tonnul Vilaccam in Tamil. It is in manuscript.

15.—Vāmen Cadei—a Tamil story, with a Latin translation, for the readers of high Tamil. This is not printed.

16.—Paramarta Gooroo Cadei—a tale in the Tamil language, for the readers of the common Tamil. This is translated into English by Mr. Babington, and printed in London, in the year 1822.

17.—A Dictionary Tamil and French.

18.—Do. Portuguese, Latin, and Tamil.

19.—Do. Tamil and Latin.

20. *Antalogium Tamulica. This work of great merit could not be found, notwithstanding my diligent search in many places when I

* I suppose Mr. Ellis means the following book, vide Shen Tamil Grammar, page 103. "If I should hereafter have sufficient leisure, it is my intention to make a collection of these expressions from their best authors, and thus to form a Tamil Parnassus."

was sent to the southern country by Mr. Ellis, with particular direction to find out the work.

21. A Latin translation of the two first parts (Arappal and Porutpal) of the Tiruvalluver Cural.

I am enabled to supply some information regarding this work. In 1816 I was sent by the late Mr. Ellis, and Mr. A. D. Campbell, to the south, to procure useful works for the College. In my search for books of that description, I found amongst several works of merit a Latin translation of the Cural, which I forwarded along with other manuscripts to Mr. Ellis. I beg to add an extract from that gentleman's reply to a letter, which on that occasion I had the honour of addressing him, regarding the translation of the Cural.

"The books have arrived safe and I commend your diligence in collecting them. Viramamuni's commentary on the Tiruvalluver Cural is exceedingly valuable, and you must use all your diligence in completing the copy and in endeavouring to bring the original with you to Madras, so that I may be able to compare them and to complete the correction of the copy. Should it be necessary for you to remain longer to the southward on this account, do so, as it is of great consequence that an entire copy of this excellent work should be procured for the College.

"Be diligent in enquiring after another work of Viramamuni and for any other books that may be of use to the College.

(Signed) Yours F. W. Ellis."

"*Madras, 27th September* 1816."

I further beg to add some particulars which I learned from the sons* of Beschi's catechist, regarding the original copy of the Latin translation of the Cural. There were two original copies of that work—one without, another with the Tamil text of Tiruvalluver. It was not known who wrote the former, but it was supposed to have been written by Beschi, and it is well known to the sons of Beschi's catechist, that the latter was written by the Reverend Father Julius Cæsar Potensa, the immediate successor of Beschi, under whom the said persons were disciples at the church situated in Porthacoody, in the district of Trichinopoly, and they were present when the said work was executed by Father Potensa. The said persons also gave me a small book which is with me still, written by Father Potensa. On my comparing

* Dayiriyam Pillei and Amirda Pillei, who were the sons of Chowrimootoo Pillei, Beschi's catechist, and who gave me much information respecting the life of Beschi, as well as his valuable works, and whom I met at Cariyam Putti, a village which is about midway between Tanjore and Trichinopoly.

the little book with the said Latin translation of the Cural, I found that both had been written by Potensa himself. On my producing both the originals to Mr. Ellis, he was unable to ascertain whether Beschi or Potensa was the translator, as there was no title page to either of the copies, but he was inclined to decide in favour of Potensa, because the manuscript was in his hand-writing. He has therefore merely alluded to this translation as the work of "the Latin Commentator," and intended to have entered more fully into the subject in the preface to his own translation, which unhappily he did not live to finish. The portion translated by Mr. Ellis himself was intended to comprehend the first part only, called அறப்பால் (Arappal) on virtue, containing twenty-four chapters.

In pursuance of this resolution, eighteen chapters of the Cural were translated and exemplified with quotations from the best Tamil authors: of these chapters which he translated, thirteen only were printed and the rest are with me still in manuscript, as Mr. Ellis died before he could finish the task he had undertaken.

Works written in Tamil by Father Beschi, intended for the use of the Hindoos in general.

22. Tonnul Vilaccam is a grammar of the superior dialect of Tamil by Father Beschi. This is not only a complete and copious grammar of the language, but, as an enumeration of its divisions will shew, embraces all that is comprised in the scholastic term *humanities.* Its several divisions are, on Orthography, Etymology, Composition, Prosody, and Rhetoric. This work as originally composed by Beschi, contains the substance of the Tolcapiam, Nannul, and other pre-existent treatises on grammar, &c. As usual the rules are in verse, accompanied by a copious explanatory commentary in prose; perspicuity and arrangement are especially attended to, so that a person moderately skilled in the low Tamil might soon make himself master of this grammar.

All the Tamil grammarians treat of certain rules for this species of writing, distinguished by the titles அகப்பொருள் or சிற்றின்பம்—*Agapporul* or *Sittinbam,* meaning sensual pleasure, and of புறப்பொருள் or படைசேவகம்—*Purapporul* or *Padeisewagum,* signifying military service; instead of which Beschi introduces a new series of compositions under the names of அறம்—(Aram)—virtue; பொருள்—*Porul* —matter; இன்பம்—(Inbum)—pleasure; வீடு—(Vidu)—final bea-

titude, which Father Beschi says in the third part of his Tamil Grammar, are the subjects fit to be treated upon as a guidance for authors.

In composing this work, Father Beschi not only intended to define the rules of grammar more concisely and accurately than the ancient ones, but also by means of it to establish the Christian doctrine, which he considered to be more particularly his duty than any other object. With this laudable intention, Viramamuni has taken a couplet from Tiruvalluver's Cural, and illustrated it by several quotations from the Chintamani and Ramayanam, shewing how much they fall short of the standard assumed by the poet, after which he introduces quotations from scripture, and argues from the purity of their tendency that they must have emanated from divine authority. This is introduced in the third part of Tonnul, where he lays down the rules of logic.

Mr. Ellis has translated the above said couplet, and a part of Father Beschi's illustrations, which I have added in the appendix, No. 2. See Ellis's Cural, page 88.

The Tonnul Vilaccam, was lately printed at Pondicherry by one of the native Tamil christians, but, I am extremely sorry to say, it is quite incorrectly done, because the proof sheets of the work were examined by an illiterate Hindoo, who, without understanding the plan of Father Beschi, made several omissions and useless additions to the work.

23.—The Sadur Agaradi—a dictionary of the superior dialect, likewise composed by Beschi: it in fact consists of four distinct dictionaries—the first, *Peyer*, shews the several meanings of every word—the second, *Porul*, the several words bearing the same meaning—third, *Togei*, shews the subordinate species of the technical and general terms of science and literature, and the fourth, *Todei*, is a rhyming dictionary. This work, compiled from the various dictionaries of the high Tamil, of which there are a great number, is the only one which is entirely arranged in alphabetical order, the words in the others (a few sections excepted, in which the alphabetical form is used from necessity) being collected into general classes, and resembling, therefore, vocabularies rather than dictionaries, except that they are more copious.

This work was printed by the Board of Superintendence for the College of Fort St. George, in the College press, in 1824, and re-printed by the Reverend Mr. J. Smith, a protestant missionary of the London Missionary Society, at the Church Mission press at Madras, in the year 1835.

Father Beschi was distinguished for his piety, benevolence and learning. To the conversion of idolators his principal efforts were directed, and they were uncommonly successful on several occasions. He displayed much skill in solving various subtle questions with which his adversaries endeavoured to ensnare him.

On an occasion when he was making a missionary circuit, he happened to halt in a village named Vythisweram Covil, and during his walk through the place, he approached a pagoda, where he observed a concourse of people, some of whom he interrogated respecting the deity to whom the pagoda was dedicated. They replied that it was dedicated to Vineideerthan, and that the blind, lame, &c., were cured by a pilgrimage to this pagoda: whereupon Viramamuni immediately composed the following verse:—

வாதக்காலாந்தனக்குமைத்துனர்க்குநீரிழிவாம்
போதப்பெருவயிறும்பிள்ளையற்கு-ஓதக்கேள்
வந்தவினைதீர்க்கவழியறியான்வேளூரான்
எந்தவினைதீர்த்தானிவன்.*

He who is afflicted with elephantiasis; his brother-in-law with diabetes, his son with a pot-belly, and, moreover, this same Veloorān, being unacquainted with medicine to cure his own disease, what sickness can be healed by such an one?

The assembled multitude who heard this were astonished at his knowledge of their mythology.

Being desirous of having an audience of Chundah Saib, the Nabob of Trichinopoly, he commenced learning the Hindoostanee and Persian languages, and made himself complete master of them in the short time of three months. On his first visit, Chundah Saib, admiring the rare qualities of this distinguished divine, conferred on him the surname (عصمتي سنياسي) Ismattee Sannyasi, indicating his excellence as a religious devotee, and presented him with a palankeen, inlaid with ivory,

* Vydenada Swamy called Vēloorān, the deity abovementioned under the appellation of Vineideerthan, is represented as afflicted with elephantiasis or an enlargement of one of his legs, his brother-in-law, Vishnu, with diabetes, and his son Pilliar or Ganesa with an enlarged stomach. The words here used have also a double meaning. Vadakkal is "Foot upon dispute," alluding to the attitude in which Siva disputed with Kali, dancing on one foot, as well as elephantiasis. Nirizhivu is "running of water," alluding to the Ganges flowing from Vishnu's foot, as well as the disease.

in which his grand-father, Sadoolah khan, used to ride. The Prince also granted for his maintenance a free-gift of four villages, named Bokalur, Malway, Arasur, and Nullur, in the district of Trichinopoly, north of Coladam, yielding a net revenue of 12,000 Rupees per annum, and appointed him to the office of dewan. Whilst in that office he retained the habit of a religious devotee, and on his circuits assumed all the pomps and pageantry with which Hindoo *gurus* usually travel, along with the civil Mahomedan honours, such as chobdars, horsemen, drums, fifes, caparisoned state horses, hurcarrahs, daloyets, nowbut, tents, &c.

Although he was now engaged in state affairs, and continued his study of the Hindu sciences and the composition of several useful works, yet his principal efforts were then directed to the conversion of idolators, whilst he amused himself in the reading of Tiruvalluver Cural, Naladiar, Chintamani, Ramayanam, and other celebrated Hindoo works.

Viramamuni continued to hold the office of dewan in Trichinopoly, until the year 1740, when that city having been besieged by the Mahrattah army under Nather Sing, and Chunda Saib made prisoner, he proceeded to Manapar, and remained there in the service of the church.

But unfortunately a constitution much broken down by incessant study, and laborious travels in countries whose climates are so prejudicial to European constitutions, particularly to one who led such a life as he did, shortened his life; and consigned him to a world of better existence, where he is no doubt gone to receive the reward of a life well spent in the discharge of those duties, which devolved upon him as a man and a Christian. He died at Manapar in the year 1742.

When all the circumstances of his life are taken into consideration, many will be of opinion that such pomp as has been above described did not proceed from worldly motives. Although some of the Missionaries murmured against such proceedings, men of sense will at once perceive that the Jesuits did not display such worldly splendour to improve their income, or to enable them to support their families, for family they had none, and therefore no one can say that they took pains for such purposes, but purely with a view to get the people of this country to embrace the Christian religion. For this sole purpose then the Jesuits assumed the habit, &c., of the Hindoo priesthood, rejecting animal food to which they were accustomed from their infancy, and living on vegetables and other meagre diet, to which Europeans are

not trained, that the cause of Christ may, even at the risk of their health, and other bodily discomforts, not meet with any obstacle on those scores.

The most valuable Missionary of the Society of Jesus, the Reverend Father Roberti Nobili, perceiving that the high caste people of this country had an aversion to the Christian religion, under an impression that in embracing it they would be lowered in the eyes of their heathen relatives, and the intercourse between them in consequence discontinued, and if discontinued nothing could equal such degradation, he, our Christian champion, spared no pains in discovering a method of removing such impression. He was so far fortunate as to find out that it consisted in the manner of living, and this among the Hindoos was of the most harmless and simple nature, and nowise inconsistent with Christian principles, inasmuch as it required only an innocent change by the Christian preacher of his habit and diet to that of the native priesthood. These, though not contrary to the principles of the gospel, yet being in a worldly point of view both unprofitable and prejudicial to health and comfort, were yet readily assumed by our divines, whereby they had the happiness of bringing over to Christianity, not only many men of high caste, but through their means whole Indian tribes. Under these circumstances it must be evident that the assumption of such habit, &c., was caused purely by an ardent desire of promoting the cause of Christianity, and not to obtain any worldly advantage.

As the Jesuits became thorough masters of the languages of the country, and the authors of admired compositions in it? they were therefore qualified to wear the costume of the priests of the country, and to preach with eloquence and persuasive effect, convincing and delighting the natives themselves in the language of the country. Moreover the books of the Jesuits are read by the Hindoos in general with pleasure, to this day, because they are so elegantly and skilfully adapted for inculcating and recommending the Christian religion.

What prevails as rank among Europeans, may in a manner be compared with the caste of the natives. However, there is a difference between rank and caste; because if any European of high rank associates and eats with a low man of his nation, the former cannot be degraded into or become a man of low rank, as the Europeans have never had any distinction of caste, either before or after they embraced Christianity. The natives are differently situated. If a Brahmin or other high caste native associates and eats with a low caste man of his country, the Brahmin will be considered as having become a low caste man, there being separate sorts of foods for the different castes

of this country. There is no such difference in eatable things among people of high and low rank in Europe.

Although the natives do not associate, nor eat with the low caste people of their own country, yet they consider them as themselves with regard to spiritual concerns. The civil distinction of caste cannot therefore be contrary to the second great commandment of God, as it is not applicable to the associating, eating, &c., but refers to spiritual concerns alone. See 14 chapter, verse 17 of St. Paul's Epistle to the Romans, "For the kingdom of God is not meat and drink." In opposition to this Scripture it is asserted that, a Brahmin, Chatriya, Vaisya, or Sudra cannot become a true Christian unless he associates and eats with them the food served on their table, which has been dressed by Pariahs. Surely this is not in conformity with the Scripture of St. Paul. See verse 15, chapter 14 of St. Paul to the Romans, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."

If we relinquish the distinction of caste we shall be unable to marry the daughters of our heathen relatives, and we should be unable to indulge the hope of our heathen relations becoming converts to Christianity.

The Jesuits being acquainted with all the practices and customs, as above described, did not interfere with them as long as they were not in themselves sinful, nor connected with the heathenish ceremonies of the country. Yet they were very particular in preventing all sinful acts and superstitious ceremonies, by preaching and publishing numerous works, particularizing in them what might be retained and what ought to be rejected, and peremptorily prohibiting the observance of any thing contrary to Christianity.

In other respects they conformed entirely to the customs of the country, in which they lived, according to the example of St. Paul, 1st Cor. 9, 20. "To the Jews I became as a Jew that I might gain the Jews, &c." so the Jesuits assumed the title and appearance of Brahmins to gain the Brahmins. Moreover they abstained from the use of animal food, and lived on rice and vegetables according to the customs observed by the high caste people of this country, for they did not care to pamper their bodies. See St. Paul's 1st Epistle to the Corinthians, chapter 8, ver. 13. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

APPENDIX No. I.

Specimen of Father BESCHI's *Poem, quoted by Mr.* ELLIS *in his translation of the Cural; together with some few additional translations of the same poem from my late publication entitled the Padigam.*

ON THE ATTRIBUTES OF GOD.

Vide Ellis's Cural, page 23.

Vira-mamuni, by which title the Rev. C. J. Beschi is best known as a Tamil author, in the 27th book, ஞாபகப்படலம், of his epic poem the Tembavani, commencing with the 156th and ending with the 163d verse, introduces Joseph, the husband of St. Mary, explaining the attributes of the Deity : of these I shall quote only the two first, as the remaining six contain merely the separate illustration of each attribute, of which a shorter and, therefore, more perspicuous explanation will be given from another work. To each verse of this poem the author has added a prosaic gloss, frequently expanding into a comment, from which, as affording a fuller view of the subject than the text, the translation is made.

ஈறிலநன்மைநிறைவுமோர்குறைமுற்
றின்மையுந்தொழத்தகுந்தெய்வ
மாறிலவியல்பேவேரிதாய்க்கிளைத்து
வரும்பலகிளையெனநாலோர்
ஆறிலக்கணங்களுரைத்தவையுள்ளோ
னாண்டகையிலனலனென்றார்
தாறிலசுடரைமைவரிந்தன்ன
சாற்றுதும்புன்சொலாலவையே.

மட்டின்றியெல்லா நன்மைநிறைவு மெல்லாக் குறையின்மையு மென்றிவ்விரண்டேயெவரும் வணங்கத்தகு மெய்க்கடவுட்குரிய மாறாதகுணந்தாமே - இதுவேராகக்கொண்டு கிளைத்தபலகொம்புக ளின்றன்மையாலிக்குணத்தைவிரித்து நாலோர் மெய்யானதேவனை யறிவதற்காறிலக்கணங்களைச்சொல்லி யவையெலாமுடையோன் றேவனேயென்றா ரவற்றுளொன்றாயினுங்குறைந் தெல்லாவற்றையு மில்லாதவன்றேவனல்லனென்றார் ஆகையாலளவிறந்தகதிருள சூரி யனைமையாலெழுதினாற்போல நானுமென்புன்சொல்லாலத்தேவா றிலக்கணங்களைச்சொல்லிக் காட்டுவேனென்றான் சூசையென்க.

தன்வயத்தாதன்முதலிலனாதல்
தகும்பொறியுருவிலனாதல்
மன்வயத்தெல்லாநலமுளனாதல்
வயின்றொறும்வியாபகனாதல்

பின்வயத்தின்றியொருங்குடனனைத்தும்
பிறப்பித்தகாரணனாதல்
பொன்வயத்தொளிர்வான்முதலெலாவுலகும்
போற்றுமெய்யிறைமையினிலையே.

தன்னாலாதலுந் தொடக்கமின்றியாதலுமைம்பொறிக்குரியவுருவில்லாதலு நிலைபெற்றசகலநன்மையுளனாதலு மெங்கும்வியாபகனாதலுந் தன்னையல்லாதோருதவியின்றி யெல்லாவற்றையு மொருங்குடன்படைத்த வாதிகாரணனாதலு மென்றிவ்வாறிலக்கணங்கள் பொன்னொளிர்வானுலகுமுதலெவ்வுலகும் வணங்கத்தகுமெய்க்கடவுளின் றேவதத்துவமிதேயென்றனென்க.

Infinite goodness extending to all and the absolute deprivation of all defect, these two are the appropriate and unvarying attributes of the true God, worthy to be adored by all. From this root the six attributes by which the wise have endeavoured to convey a knowledge of the true God have arisen like branches; they say that he who possesses all these is God, but that he who is deficient in one must, also, be deficient in the rest and, consequently, not God. Therefore, said Joseph, even as they attempt to depict in ink the sun with unnumbered beams, will I in language all inadequate endeavour to explain the six attributes of the Deity.

Existing by himself; existing without beginning; existing independently of the organs of sense; being possessed of everlasting and universal goodness; pervading all space; being the first cause by which all things were created at once and without assistance:—these six attributes describe the divine nature of the true God, worthy to be adored in the heavens, shining like gold, and in all worlds.

These *six* attributes, expressed in the same terms, are, also, found under the word குணம்-ச in the Togei-yagaradi or third division of Vira-mamuni's Sadur-agaradi, or dictionary of the high Tamil in four parts, and they are, also, enumerated in the commentary on the following couplet, which contains the invocation prefixed to the part treating on prosody in his grammar of the high Tamil, entitled Tonnul-Vilaccam.

யாப்புறநலமெலாமிணைந்தவோர்சட்குணன்
காப்புறவடிதொழீஇக்காட்டுதும்யாப்பே.

Having, to obtain his aid, worshipped the feet of the only God, who united with all good, possesseth the six attributes, I proceed to explain the rules of prosody.

PRAISE OF GOD.

As a further exemplification of the success with which Vira-mamuni has imitated, not merely the expression, but the modes of thought of

the previous Tamil writers, the following stanzas are selected from the Tembavani. In the poem which is added, though by no means intended to emulate this author in perfection of language, a similar imitation of the style of these writers has been attempted; with what success the reader will judge—

அறக்கடனீயேயருட்கடனீயே
யருங்கருணைகரனீயே
திறக்கடனீயேதிருக்கடனீயே
திருந்துளமொளிபடஞான
நிறக்கடனீயேநிகர்கடந்துலகின்
னிலையுநீயுயிருநீநிலைநான்
பெறக்கடனீயேதாயுநீயெனக்குப்
பிதாவுநீயனைத்துநீயன்றே.
கார்த்திரள்மறையாக்கடலினுண்மூழ்காக்
கடையிலாதொளிர்பரஞ்சுடரோ
நீர்த்திரள்சுருட்டிமாறலையின்றி
நிலைபெறுஞ்செல்வநற்கடலே
போர்த்திரள்பொருதக்கதுவிடாவரணே
புவனந்தாங்கியபொறையே
சூர்த்திரள்பயக்குநோய்த்திரள்துடைத்துத்
துகடுடைத்துயிர்தருமமுதே.

Thou art the sea of virtue, thou art the sea of grace, thou art the most benevolent,

Thou art the sea of power, thou art the sea of prosperity, thou art the sea of wisdom which enlighteneth the mind;

Thou art the confirmation and the life of the world, to whom is no likeness;

Thou art the sea by which I am confirmed, thou art to me as a mother and father; art thou not all to me?

Thou art the infinitely bright and heavenly sun, which cannot be hidden by the assembled clouds and which sinketh not into the ocean;

Thou art the sea of constant felicity which hath neither swell nor wave;

Thou art an impregnable castle which no foe hath ever taken; thou art the mountain which supporteth the earth;

Thou art the life-giving nectar which cureth all distemper, allayeth all pain and removeth all defect.

தேறுந்தயையின்முனிவோய்நீசினத்திற்கருள்செய்கனிவோய்நீ
கூறுங்கலையற்றுணர்வோய்நீகூறுந்தொனியற்றுரைப்போய்நீ
மாறும்பொருள்யாவிலுநின்றேமாறுநிலைகொள்மரபோய்நீ [யோ.
வீறுந்தவிர்ந்துன் புகழ்க்கடலாழ்ந் தெனக்கேகரைகாட் டருளா
ஒளிநாக்கொடுவான்சுடர்புகழவொளிநாக்கொடுபன்மணிபுகழக்
களிநாக்கொடுபற்புள்புகழக்கமழ்நாக்கொடுகாமலர்புகழத்
தெளிநாக்கொடுநீர்ப்புனல்புகழத்தினமேபுகழப்படுவோய்நீ
அளிநாக்கொடுநானுனைப்புகழவறியாமூகையுணர்த்தாயோ.

O thou who in thy protecting kindness art angry and in anger delighteth in mercy!

O thou who without instruction knowest all things and sayest all things without a voice!

O thou who in the midst of all things changeable art by thy nature unchangeable!

Wilt thou not vouchsafe to shew the shore to me who am sunk in the everlasting ocean of thy praise?

The resplendent beings of heaven praise thee by their tongues of light;

The various birds praise thee by the tongue of joy; the flowers of the grove praise thee by the tongue of fragrance;

The waters praise thee by the tongue of transparency, O thou who art praised for ever!

Wilt thou not teach me, the ignorant and the dumb, to praise thee by the tongue of love?

மருடருவலியுருவே மருளறுசினவுருவே
யருடருதயையுருவே யளவறுதிருவுருவே
தெருடருகலையுருவே செயிரறுமனுவுருவே
பொருடருமணியுருவே பொழிமணவடிதொழுதேன்.
உரையிலகலைநிலையே யுயரறமடையுரையே
கரையிலபடர்கடலே கதியுயிர்பெறுகரையே
வரையிலசுகநிலையே வளர்தவமடைவரையே
புரையிலமனுமகனே புதுமலரடிதொழுதேன்.
தருமலிமலர்நிழலே மறைமலியுயர்பயனே
திருமலிகரமுகிலே சிவமலிதனிமுதலே
யிருமலியுலகுளரோ யிணையொடுதொழுமடியே
குருமலியறநெறியே கொழுமலரடிதொழுதேன்.

O thou who hast the power to cause dread, but art not disturbed by thine anger! O thou by whose mercy grace is vouchsafed and unnum-

bered blessings are conferred! O thou who art the knowledge which giveth understanding, who in the human form destroyedst sin! who art a precious jewel set in gold! I worship thy feet diffusing fragrance.

O thou who possesseth knowledge not conveyed by words and art the word by which the highest virtue is conferred! O thou who art a broad ocean without a shore and the shore attained by beatified spirits! O thou who art eternal happiness without limit and the limit to be attained only by unceasing devotion! O thou, the Son of man without an equal, I worship the newly blown flower of thy feet!

O thou whose protecting grace resembleth the shade of fragrant flowers, who art the exalted sense of the scripture, whose hand, bounteous as the clouds, dispenseth felicity, who art alone the cause of salvation, whose feet those dwelling in the two worlds adore and adorn with flowers, who art both the teacher and the path of virtue, I worship the blooming flower of thy feet!

THE DESCRIPTION OF THE COUNTRY OF JUDEA.

*On the Cloud and Rain.**

புள்ளுலாம்விசும்பிடைதொறும்பொரும்படைபொருவ
வெள்ளுலாமழைவெண்கொடியுருக்கொடுவிளங்கித்
தெள்ளுலாந்திரைதிளைப்பவுண்டெழுந்துயர்பரந்து
வள்ளுலாங்கருமதகரியினமெனத்தோன்ற.
போர்புறங்கொடுபொருந்தலருரத்திறேய்த்தொளிர்வேற்
சீர்புறங்கொடுதிசைதொறுமிருளறமின்னி
வார்புறங்கொடுவளர்முரசொலியெனவதிர்ந்து
நீர்புறங்கொடுநீண்முகின்முழங்கினமாதோ.
படையெனச்செருப்பகைதரப்படர்ந்தனவல்லாற்
கடையெனச்செறிகருணையோடுஞற்றியவள்ளற்
கொடையெனச்செழுங்குன்றொடுவயின்றொறுங்குளிர
மிடையெனச்சொரிவியன்முகில்வரைவிற்பொழிய.

As in an army arrayed for battle, over all the sky, where the birds rove, white clouds appear resembling white banners; but, having filled themselves with the clear waves of the ocean, they spread abroad and seem like a mighty herd of black and furious elephants.

Like bright spears glancing from the breasts of enemies in the field

* It is an invariable rule in the Tamil language, after the invocation, and the statement of the subject, to open a poem with a description of the hero's country, and of the capital where he is supposed to have reigned or flourished; and these are represented in the most favourable colours; not such as they are believed to have been, but such as the poet chooses to describe them. In this description, the rains which descend in the mountains, the streams which flow from them, and the consequent fertility of the country, never fail to have their place. Vide page 112, Shen Tamil Grammar.

of battle, they darted their lightnings dissipating darkness in every quarter and, trembling as it were by the reverberating sound of leather-bound cymbals, the black and watery clouds thundered aloud.

Though at first taking the appearance of an army prepared for horrid battle, at length, as the liberal minded bestow their gifts, diffusing coldness over the mountains and the whole expanse of the earth, the extended clouds poured down abundant rain.

ON THE STREAMS.

படித்தநூல்வையயன்படவிரித்துரைப்பவர்போ
றடித்தநீன்முகிறவழ்தலைப்பொலிந்தபொன்மலையே
குடித்தநீரெலாங்கொப்புளித்தமுதெனவருவி
யிடித்தருவொலியெழத்திரையெறிந்துருண்டிரிய.
அஞ்சிலாவெதிரடுக்கியகல்லெலாங்கடந்தே
எஞ்சிலாவெழில்விளைத்தநீண்மருதமுநீக்கித்
துஞ்சிலாநதிதொடர்ந்தகல்கருங்கடனோக்கல்
விஞ்சையாரெலாம்வெறுத்துவீடுவறியபோன்றே.

From Padigam.

நிறைதவிர்ந்துணர்ந்தகாமநெறியிற்கைப்பொருளேபோன்றும்
முறைதவிர்ந்தடைசேர்போன்றும்முனிகடம்முனிவுபோன்றும்
பொறைதவிர்ந்திழிந்திண்டோடும்புன்னல்மெதிர்கொண்டாங்கத்
துறைதவிர்ந்திடத்திட்டேகித்துளித்ததேன்முல்லைசேர்ந்தார்.
பொய்செலச்செல்லும்வாயிற்பொலிவொடுபெருகும்போல
மைசெலச்செல்லும்வாரிமருளிவந்தளவிற்பொங்கி
மெய்செலச்செல்லும்நன்றெத்தெங்கணும்விளைவுய்த்தோடிப்
பைசெலச்செல்லும்நாகப்பரிசெனச்செல்லுமாறே.

Like those, who, for the benefit of others, teach the learning they have acquired, the mountains abounding in gold, whose summits are embraced by the clouds, cast forth all the water they had imbibed and the nectarean stream, murmuring incessantly, rolled on its swelling waves.

The streams passed boldly all the rocks that opposed their passage and, leaving the far-extended tract of cultivated land, bright with exhaustless wealth, without stay flowed towards the azure ocean; as the wise, who, renouncing all, aspire alone to obtain heaven.

The following two streams of the rivers are said to have been crossed by the holy family on their journey from Bethlehem to Jerusalem; and from Jerusalem to Egypt.

They (the holy family) met with a stream which descends from the mountains as speedily as the anger of the holy men is appeased—or, with velocity similar to that with which the wealth of those, who, having forsaken that which is right, abandon themselves to unlawful desires, is dissipated;—or, to that with which unlawfully-acquired gains are consum-

*ed,—and having crossed the current and turned to the right, they arrived at the land of * Mullei flowing with honey.*

The river pursued its course, increasing in its progress by supplies from different streams swollen by the rains discharged from the passing teeming clouds,—as lies are exaggerated by different fabricators who happen to communicate them in succession,—entering the different vegetable creations,—like truth which carries happy effects in its progress, and winding like a hooded serpent coming on its way.

OPERATION OF CULTIVATION.

From Padigam.

செறியுலாம்புனல்சிறைசெய்துபயன்படவொதுக்கி
வெறியுலாமலர்மிடைந்தகல்வயல்வழிவிடுவார்
பொறியுலாம்வழிபோக்கிலதியல்படவடக்கி
நெறியுலாவறநேரவைநிறுத்தினர்போன்றே.
உவர்க்குந்தாழ்கடலுடுத்தகல்விரிதலைஞால
மெவர்க்குந்தாயெனவெண்ணிலாக்கிழிப்படக்கீறு
மவர்க்குந்தானுண்வளித்தலேநோய்செய்வார்க்குதவி
தவர்க்குந்தாவருந்தரும்மென்றியற்றுதல்போன்றே.
கூர்விளைத்தருட்குருவிதிபோன்றென்றுகோடி
நீர்விளைத்தநெல்நிரம்பெனவித்தினரிரட்ட
வேர்விளைத்தபற்கடைசியர்குரவையாடியல்பாற்
றேர்விளைத்தவோர்சிறப்பெழும்விழாவணிபோன்றே.
நோக்கவின்புளநுகரவொண்முளரியோடாம்ப
ணீக்கலாதெலாநீர்மலர்களையெனக்கட்ட
லாக்கமாக்கினுமறனிழந்தாவதுகேடென்
றாக்கமாண்பினொருங்கவையொழிக்குதல்போன்றே.
பூரியார்திருப்போறலைபசியகூழ்நிறுவி
நீரினூர்தலைநேரநேர்வளைவொடுபழுத்த
வாரமானுநெல்லறுத்தரிகொண்டுபோயங்கட்
போரிதாமெனக்களித்தனர்போர்பல்புனைவார்.
மெய்கலந்தபொய்விலக்கிமெய்கொள்பவர்வினைபோல்
வைகலந்தநெல்பகட்டினாற்றெழித்துவைமறுத்துக்
கைகலந்தடுத்தேற்குநர்க்களித்தபின்களித்துத்
துய்கலந்தநெல்லுண்கவுமீகவுந்தொகுப்பார்.

* Land in India is divided into five kinds, 1st குறிஞ்சி (Kuringee) mountain or mountainous land. 2nd பாலை (Palei) parched or desert land without water. 3rd முல்லை (Mullei) forest or pasture and shrubby land. 4th மருதம் (Marudam) well watered or wet land, fitted for cultivation. 5th நெய்தல் (Neydal) maritime land, or bordering on the sea.

In the Tamil grammars are described the different tribes of men, the different species, of animals, birds, trees, flowers, and produce, &c., peculiar to each kind of the said lands

THE HUSBANDMEN ARRESTING THE STREAMS.

The people arresting the full stream and turning it to advantage, conducted it to the broad field, abounding in fragrant flowers; as, restraining the five organs of sense from their own ways, the wise confine them to path of virtue.

Ploughing.

The extensive earth girt by the deep and salt ocean, supplies with aliment even these ungrateful children who tear and rend her bosom and thus performs an act of charity which is rare even among the penitents who do good to those that hurt them.

Sowing.

The doctrine inculcated by a merciful priest is promulgated after the fashion of the song sung by sowers accompanied with the dancing of the pretty village girls resembling the car drawn festival, viz.—may a grain of paddy nourished by water produce hundred millions of grains.

Weeding.

As the lotus, lily and other water flowers, though beautiful to behold are plucked out as weeds, so sages eschew matters, though productive of benefit, if not virtuous.

Reaping.

The green corn erects its new born stem like the mean suddenly possessed of wealth, but bends its full and ripened head like men of real merit. The husbandmen having cut the sheaves of paddy resembling pearls, collects them into heaps.

Sorting.

Like those who embrace truth avoiding the lies which are mingled with it, husbandmen separate the paddy from the straw by buffaloes, and store up the pure grains, partly for their own livelihood, and partly for the poor who wait for charity.

This is the translation of a choriambic stanza by Vira-mamuni, which, though professedly describing Italy, is entirely in the manner of the Tamil poets and in every respect appropriate to their climate; it forms the example for the construction of the species of verse called calippa, in the fourth part of the Tonnul, *on Prosody.*

(வெண்கலிப்பா.)

ஞென்றுகநீர்பொழியச்செல்வநிலைக்கறமுமிகப்
பொன்றுகநீர்புரையப்புவனமெல்லாம்புரந்தாண்டே
கருமேவும்வளைதவழுங்கமழ்வயற்பாய்பூந்தடஞ்சூழ்
மருமேவுநிழற்சோலைமயின்மேவிக்களித்தாடக்
கரும்பொப்பச்செஞ்சாலி காய்த்தலர்க்கைக்கடைச்சியரே

கரும்பொப்பச்சூழ்நப்போர்துதித்துவப்பவீந்திந்து
மாலைதாழ்குழலைசையமணக்குரவையொலித்தாட
ஆலைதாழ்புனலொழுகியலர்வனமுங்கனிபொழிலும்
மல்கிவளர்சிறப்போங்கவளையாச்சீர்மனம்வெறுப்ப
நல்கிவளர்த்தலைநன்றே.

Here pour the waters from the clouds of heaven,
Diffusing wealth and virtue through the land,
Whose wide dominion, like the ambient sky,
Spread its protecting influence o'er the earth.
To fragrant fields, where creeps the pregnant conch,
From flowery lakes the full stream flows ; the while
The peafowl dances neath the verdant shade
Of sweetly scented groves. The ripened rice
Overtops the cane and flowery-fingered girls
With liberal hand to all the poor, who swarm
Like bees around, distribute many a sheaf,
And, while their hair by odorous wreaths adorned
Floats loosely in the breeze, join in the dance
As at a marriage feast, their nimble feet
Accordant to their sounding hands. And here
The luscious juice flows from the cane compressed ;
Unnumbered flowerets scent the ambient air ;
Unnumbered trees their racy fruits afford.
The various produce of the plenteous field
And boundless wealth that satiates the mind,
Thus yieldeth Italy, delightful land !

On Devotees of the Christian Religion.

The Hindus, however, among whom it originated, have carried their ideas of the "Divine Philosophy" farther than others, as they require, not merely the relinquishment of every selfish attachment, but the utter annihilation of self: even this is not considered by Viramamuni, as inconsistent with doctrines of his own Church, as the following extracts, in which occur the every expressions used in the last quotation, will evince.

பவமேபழித்துப்பூவனத்திற்படர்ந்தவணங்கிற்றுயிர்காத்துந்
துவமேநயனைப்பயத்துக்குந் துணையேதென்னின்மன்னுயிர்க்கிங்
கவமேதுயர்செய்நானெனதென்றுயவிருபற்றினிதறுக்குந்
தவமேயுயிர்க்கோர்துணையென்றுன்றவத்தின்பவ்வக்களைகண்டான்

மெய்த்துணையிழுக்கெனத்துறவின்மேன்மையோர்
பொய்த்துணையென்றுதம்பொறிகள்போழ்குவா
ரத்துணைக்கடிந்தபின்னனையர்மற்றிவ
ணைத்துணைக்கொள்பவரென்னவோதுதிர்.
தான்றனதென்றிருதகுதிப்பற்றறு
நோன்றனவடற்கொடுநூக்கிவானுயர்
கோன்றனதருணிலைசார்ந்தகொள்கையி
லான்றனமதுலைகமூவுலகுமாட்டுமே.

When the means are sought by which, forsaking sin, the soul may be protected from the evils spread through the world and everlasting happiness may be obtained; it will be found that devotion, by cutting off the two affections, expressed by the terms I and MINE, *by which immortal souls are here vainly disturbed, is the sole cause of their salvation: thus said Joseph, who had beheld the shore of the ocean of devotion.*

Those who have attained the eminence of devotion and, despising, as illusive, the aid of the body, have annihilated their sensitive organs; after they have thus rejected with disgust corporeal aid, say what further aid they require in this world?

His power, who by the force of devotion has annihilated the two affections, expressed by the terms HIMSELF *and* HIS OWN, *supported by the protecting grace of the most High, the King of heaven, is sufficient to shake the three worlds.*

The first of the succeeding verses is an amplification of the thought in the former part of this couplet, the author having judiciously avoided the incongruous figure with which it concludes. This extract is from the thirtieth canto (Meetchi padalam) of the Tembavani; in which, while the holy family are crossing the desert, on their return from Egypt, the Saviour is represented as enumerating in prophecy the several devotees, who in succeeding times are there to devote themselves to austerities and by their example to introduce monastic discipline into the Church. The primitive ascetics Paul, Anthony and Hilarion are first mentioned, but of the many names that follow few can be recognized, as they are either translated into Tamil or altered so as to conform to the orthography of that language. *Ejesia Mariyal*, celebrated in the concluding verses of the extract is St. Mary the Egyptian, the first female recluse on record in the Christian Church: she was discovered by St. Zosimus in the desert beyond Jordan, where she had passed forty-seven years in the simple attire to which the poet with such delicacy alludes.

அவாவெனமதத்தின்சீற்றத்தறிவெனப்பாகன்வீழ்த்த
வவாவெனவுடலைக்கைக்கொண்டூக்கநற்றோட்டிமாற்றி
யிவாவனதவக்கவட்டையிட்டிருவிரதத்தூணின்
மவாவனமுனிவன்சேர்த்திவானமும்வியவச்செய்வான்.
வீட்டருநாட்டிற்கேற்றவிழுப்பொருளாகநாடி
யீட்டருஞ்சீலக்குப்பையேற்றிநல்லுயிரோடியாக்கைப்
பூட்டருமேராய்ப்பூட்டிப்புரைநசைச்சேற்றுட்செல்லா
வாட்டருந்தவத்தின்பண்டிமதித்தகன்கதியிற்சேர்ப்பான்.
தேனிமிர்முல்லையாகத்திருந்தறத்தொகுதிநட்டு
ஊனிமிர்தவத்திற்காத்தநெறிப்பொறிவேலிகோலி
மேனிமிரொழுக்கநீரைவிட்டருண்மணலைப்பாய்த்தி
வானிமிருலகிஞுறும்வனத்திஞங்கசோரன்பூப்பான்.
ஆற்றியதவச்செந்தியிலைம்பொறியிரும்பிட்டூதி
யேற்றியதெருளின்ஞானவிரதமிட்டாயபைம்பொன்
றேற்றியமறையச்சாகச்சிவநன்மணிகள்சேர்த்திப்
போற்றியதேவமார்பிற்புரோதரணிப்பூணுவான்.
தீயவுநலவுமுள்ளித்தேறியபெண்ணிற்றேற
லாயவுமரித்தேமுன்னரழிந்தநாண்வேலிதாவி
யேயவுங்காமத்தாழ்ந்தவெகிசியமரியாள்பின்னர்
தூயவுமரிதிலோர்ந்துதுறந்திவணெடுநாணிற்பாள்.
கண்மையின்மற்றியாருங்கண்டதன்பிழைகாண்பாரார்
நுண்மையினுற்றபாவநுதலியுட்டானேகண்ட
வுண்மையினுணர்ந்தழுக்கமுளத்திறகாகவெய்திப் [ள்.
பெண்மையின்போர்வைநாணம்பிரிவிலள்போர்த்துநோற்பா
காமமேபறவைத்தேர்மேற்கசடெனும்பாலைசேர்ந்தாள்
வீமமேபறவைத்தேர்மேல்வினைதவக்குறிஞ்சிஞான
வாமமேபறவைத்தேர்மேல்வளரறமுல்லைசேர்ந்தென்
றுமமேபறவைததேர்மேனயபபவாறுட்டைச்சேர்வாள்.

When by the outragious fury, of the passions the driver had fallen from his seat, Mavavana muni, having seized and mounted the elephant, which is the body; governing him by the strong hook of resolution, he will bind him to the pillar of constancy by the rope of penance, and fill all heaven with admiration.

Desirous of obtaining the wealth peculiar to the kingdom of heaven, Madittagen having heaped on the car of unceasing penitence a load of holiness and yoked to it, as oxen, his body and soul, avoiding the quagmire of sinful desire, he will arrive at salvation.

Having planted the honey-dropping jasmin-vine of perfect virtue; having surrounded it with a hedge of subdued senses, to protect it by

penance supported by religion; having let in the water of strict discipline and spread around it the sand of grace, Asoren will flourish as a garden whose fragrance reacheth to heaven.

Blowing the red furnance of penance and placing therein the iron of the five senses, adding the mercury of bright wisdom, Purodaren poured the pure gold thus obtained into the mould of religion and, having enchased it with precious jewels of virtue, he became an ornament for the breast of the God he adored.

Though women may inwardly resolve on good or bad it is difficult for them to persist in their resolution; thus, though the Egyptian Mary, overleaping the fence of modesty, had at first plunged into the sea of carnal desire, yet at last, having determined to perform austerities with the purest devotion, she will retire from the world and long remain here.

The eye perceives not the colour by which it is darkened, and who are they who see their own faults apparent to all others? but she remembering of herself her minutest sins and borne on the wings of mental resolution, produced by reflecting on the truth she perceived, gave herself up to devotion covered only by the mantel of female modesty.

On the flying chariot of desire she arrived at the desert of sin; on the flying chariot of fear she repaired to the mountains of penitence; on the flying chariot of resplendent wisdom she entered the grove of growing virtue; and on the flying chariot of my name she shall enter the kingdom of heaven.

வீடுறவேண்டினீவிதித்தநால்வாற்
காடுறவொளிக்குதல்கயங்குளிக்குதல்
நீடுறவிழுச்சடைநீட்டன்மற்றவை
யீடுறப்பயனிலாவெளிறிதாமென்பார்.
சடைவளருக்கொடுதவிர்கினீர்குளித்
தடைவளர்வனத்திடையகன்றிலாத்திரிந்
திடைவளர்கனிகளோடிளங்கிழங்குணும்
முடைவளர்கரடிகள்முனிவரோவென்பார்.
சுரத்திடைத்தழவொடுதுறும்புருக்கரு
மரத்திடைத்தூங்கிநற்கனியுண்வாவலு
முரத்திடைத்துறவரோவுளத்தின்மாண்பலாற்
பரத்திடைக்கிளர்வினைபரியுமோவென்பார்.
செம்பொறிச்சினத்தபோர்ச்செறுநர்க்கஞ்சலாற்
பைம்பொறியெயிலின்வாய்ப்படியப்பூட்டியுள்
வெம்பொறியெழுத்தமைவெட்டிவீழ்த்தென
வைம்பொறியடக்கியுள்ளவாக்கொண்டாவென்பார்.

On the false Devotees.

If, said the devotees, everlasting happiness be desired, it may be obtained by the rule thou hast propounded and not by seclusion in the wilderness, bathing in fountains, or cherishing long locks of tangled hair, for these and similar acts cannot produce eminent virtue; all this is utter ignorance.

Will they call the rank bears devotees because their bodies nourish tangled hair and they fail not to bathe in water, or because they unceasingly wander through the leafy woods, or because they feed on the fruits and tender roots therein produced?

Will they call the doves that rove amid the heat of the parched desert, or the bats hanging from the trees and feeding on their choicest fruit, the greatest of devotees; how without purity of mind can the sins formerly committed be cleared away?

As one, who, after having firmly fastened the gates of the threatening battlements, from fear of an invading enemy enflamed by rage, urged by his own innate fury stabs himself and dies; so is he, who, although he restrains the five outward organs of sense, is ruled by inward passion.

A Controversy between the Domestic Life and Retirement.

In the fourth canto of the Tembavani (Pālamātchi padalam), Viramamuni introduces a controversy between the youthful Joseph, who, desirous of leading a life of devotion, had retired to wilderness, and an Angel in the form of an old-man, on the relative merits of seclusion and social life: from this the following extract is taken.

நாடொறுங்கனிந்தசெந்தேனற்கனியளித்தனன்றே
கோடுறுமரமுந்தன்னைக்கொடுத்தவேதன்றேவிவ்வா
றீடுறுமுளனாமுள்ளூமீதல்செய்துறவேயென்பார்
வீடுறுநாவோரென்னவிளம்பினானிளவல்மாதோ.

காயொடுமரந்தந்தாற்போற்கடித்துறவருமைவெஃகி
வேயொடுநெருங்குங்கானில்விழைந்துதானொழுகனன்றே
றீயொடுகுழைமற்றேருஞ்செவ்வுறச்செலுத்தனன்றே
தூயுடுவுணர்வோயென்னச்சொற்றினான்குரவனம்மா.

பெற்றறமணிந்தநல்லோய்பிறர்மனைவிளைத்தசெந்தீ
யற்றறவோடித்தன்வீடழன்றதேபோலவேட்கைப்
பற்றறவுணர்த்தியுள்ளம்பற்றியநசையில்வெந்தா
விற்றறவுறுதியென்றோவென்றனன்றரியகுசை.

றீதிலாவிடமேவேண்டிச்சேணுலகெய்தல்வேண்டுங்
கோதிலாவனத்துந்தன்னைக்கொணர்ந்தகால்விலையும்வெம்போ

ரோதிலாதொழுகலுள்ளத்தியல்பிருவாகுமன்றி
வாதிலாவிடத்தாவாகாமைந்தனேயென்றான்சான்றோன்.

"Is it preferable to present daily the honey-dropping fruits, or to offer at once the tree with all its branches ?" for, said the youth, "the learned say that for the devotee to offer himself and all that he possesseth is perfect devotion."

"O thou who art possessed of pure knowledge" said the old man, "whether is it preferable that a man, offering, as it were, the tree with all its fruits, should dwell alone in the wilderness, choaked with bamboos, and attached only to the practice of austere penance, or that he should conduct others involved in sin, in the right path ?"

"O excellent man who art adorned by virtue," said the eminent Joseph, "is it right, that, while a man is instructing others to assuage the fire of passion he himself should be exposed to be consumed by it, like a man whose own house is burned while he runs to quench the flames which have caught his neighbour's house ?"

"If thou art desirous of being where no sin is, thou must seek that place in heaven ; even when retired to the wilderness, the asylum of innocence, the war of the passions may still rage ; freedom from sin proceeds from strength of mind, not from difference of place, O my son !" replied the Sage.

The argument is thus continued through many stanzas, the disguised Angel maintaining the superiority of domestic virtues and the youthful Saint extolling the virtue of retirement. It concludes with the following verses.

பாற்கலந்திட்டதெண்ணீர்பால்குன்றும்பண்புமில்லால்
மேற்கலந்தொளிர்ந்தவெய்யோன்வெயிலுமுன்னெரித்ததீபம்
போற்கலந்திசைத்தமற்றைப்புண்ணியந்துறவுவாய்ந்த
சாற்கலந்தியல்பையேற்றாந்தகுதியோவென்றான்பாலன்.
தெருட்டகுமுணர்விற்சான்றோன்சேடனைத்தழுவிச்சொல்வா
னருட்டகுமுணர்வன்பூக்கமரும்பொறையீகைமற்ற
மருட்டகுமியல்தீர்மாட்சிமதியைமீன்சூழ்ந்ததேபோற்
பொருட்டகுநாட்டில்வைகும்பொலந்துறவணியுமன்றே.

"Like milk mixed with water, which by diluting it decreases its natual properties, or like a lamp burning before the beams of the bright-rayed sun shining on high," said the youth, "are all other virtues, which in truth are only sound, and can these, therefore, add any thing to the high eminence acquired by devotion ?"

The Sage of lucid intellect tenderly embracing the youth said; "As the stars surround the moon, may not benevolence, knowledge, affection, constancy, forbearance, liberality and other unillusive virtues adorn devotion though it be practised in a country abounding in every species of wealth."

To those who remember the scope of the controversy between the Jansenists and the Jesuits, though this, like other phantasies of the same kind, is fast fading from human cognizance, the following quotation will not be unpleasing: it is curious, also, as a specimen of the dexterity with which the author seizes every handle offered him, if it seem likely to become a useful instrument in the prosecution of his labours, and of the sophistical, but characteristic, ingenuity, with which he endeavours to reconcile doctrines in reality incompatible. The terms தலைவிதி *the destiny of the head,* and தலையெழுத்து *the writing of the head,* used in this extract belong properly to mythology, which feigns, that, previously to birth, the destiny of every individual is written by Brahma in the head of the embryo; this writing, it is supposed, is seen in the indented line which marks the sutures of the skull.—See the 27th canto (ஞானகப்படலம்) of the Tembávani: the controversy here detailed between Sivasiven, who supports the character of a Hindu guru, and Joseph, commences with the doctrine of the metempsychosis, from which it naturally deviates to the subject of destiny and the origin of good and evil.

கூறியவிந்நிலையுளதேற்குன்றுடனு
முடல்வனப்புங்குறையும்வாழ்வும்
மாறியவிந்நிலையுலகில்வழங்கியகா
ணீதியிதோவழுவோகூறாய்
தேறியவிந்நிலமிக்கோயென்றுசிவா
சிவன்கேட்பத்தெளிந்தவார்வத்
தூறியவிந்நிலமதுச்சொற்பூங்கொடியோ
னுரிமறைநூனுரைத்தான்மீண்டே.
ஆதியிலாவீறமிலாவினையின்றி
யென்றுமுளோன்மலனொன்றே
பேதியிலாவான்வருமெம்முயிரும்
படைப்புண்டபின்னீறில்லா
வோதியிலாமற்றுயிர்கண்முதலீறுன்
ளன்னென்னவுரிநூலீதாய்
நீதியிலாநவையுமுன்முதற்படைப்பெம்
முயிர்கொண்டநிலைமையென்றே.

பார்முகத்துமுதலுடல்புக்கெம்முயிர்க
டோன்றியசாற்பரிவற்றெல்லாச்
சீர்முகத்துவாழரசாயாவருங்கொல்
பன்முகத்துச்சென்றொன்னிற்
பேர்முகத்துவயத்திறையோனீதியதோ
நீதியதேற்பிறழாநீதி
யோர்முகத்துமுன்வினைகளின்றியின்று
மிவ்விகிர்தமுள்ளதாமென்றான்.
முற்பிறப்பின்விடங்கமுறத்தலைவிதி
காரணமென்றான்முன்பாணீதி
தற்பிறப்பினன்புயர்ந்தோன்வேறுபட
விதியெழுதுந்தயவேதென்னச்
சொற்பிறப்பினடங்காதான்றிருவுளமே
யெனவன்ஞானசைமீண்டே
பிற்பிறப்பின்வீற்றியற்றுந்திருவுளமுந்
தானென்றாற்பிழையோவென்றான்.
தெருட்செல்வமிக்கிறையோன்முட்டிலத்தும்
பெய்முகிற்போற்கிந்திப்பெய்த
பொருட்செல்வம்வறிதென்னப்பூரியர்க்குஞ்
சால்பிறைப்பான்பொருவாமாட்சி
யருட்செல்வநசைக்களவாயாவருங்கைக்
கொண்டோங்கவயமேதந்தான்
மருட்செல்வமற்றெவையுமாகியது
வறப்பயனேமதியின்மிக்கோய்.
சலத்தெல்லாமோர்நிலையோதருக்கெல்லா
மோர்கனியோதரணியெங்கு
நிலத்தெல்லாமோர்விளைவோதமக்கெல்லா
மோர்முகமோநிலையும்பல்லாய்க்
குலத்தெல்லாம்பொறுநின்றுகுன்றுச்சீ
ரறமொன்றேகுறையொன்றின்றிப்
புலத்தெல்லாமாகுமெனிற்புறவிகிர்த
மொன்றெண்ணார்புலமைமிக்கார்.
காறுபடுத்திறத்திவன்கைப்பொருள்வற்கே
யிவற்கவன்கைக்கருமம்வேண்டி
வேறுபடுமனுக்குலமேயொருப்படுத்து
மிருகையாமிடிவாழ்வன்றிக்
கூறுபடுத்திறத்தென்னும்வாழ்ந்தறவோ

ரழத்தியோர்குவ்விற்காண்கி
வீறுபடுநாளில்வருமிருவினைவீ
யாப்பயன்பின்பில்லையென்பார்.
திறந்தகாவாழ்விதுவாய்த்திறம்பாவான்
வாழ்வதெனத்தெளியநாமே
பிறந்தகாலுயர்குலமுஞ்சீர்த்திறமுந்
தெரிந்திங்கண்பிறப்பாரின்றி
யிறந்தகாலுயர்வான்மேவிணையாவாழ்
வுற்றுளுமியல்பொன்றன்றே
மறந்தகாநல்வினைநாஞ்செய்யளவொத்
தன்றெவர்க்கும்வழங்குமென்றான்.
ஏற்றருமுணர்வினோயிமையந்தநூனவோர்
போற்றருமூழ்வினையெனப்புகன்றபின்
மாற்றருந்தலைவிதிமறுப்பவோவென்றான்
றேற்றருமயிற்பறவளனுஞ்செப்பினான்.
ஊழ்வினையென்னினுமுரிமையோர்ந்துழி
மாழ்வினையியற்றநீவகுத்தவக்கரத்
தாழ்வினையென்பவோவிறைவன்சாற்றிய
கீழ்வினையிலமறைவிரும்பிக்கேட்டியால்.
தீட்டியவிதியலாற்செயப்பட்டாச்செயுங்
கோட்டியவினைவிதிகோட்டமாமலால்
வாட்டியமனஞ்செயும்வடுவதோவிவ்வா
றீட்டியவறமறமிரண்டிலாமரோ.
இவ்விதியிலையெனவியம்புமூழ்வினை
மெய்விதிமறையினால்விளங்கமாக்கலைச்
செவ்விதியிறைவன்முன்றிருட்டித்தாயகா
லுய்விதியிழந்தவர்க்குற்றதோதுவாம்.
வாயேயுணுநஞ்சுறுப்பெல்லாமருவிவருத்தும்வண்ணமெனத்
தாயேதாதைகொண்டவினைதனையராநாங்கொண்டழுங்கத்
தீயேவியதீதொடுசெனித்துத்தெளியாவுணர்வின்மனங்கலங்க
நோயேபாலுண்டிடர்கரத்தினுடங்கவினையின்விளைவுற்றேம்.
சொன்னகுரவர்காலமெனத்துதிநூலோர்முற்பிறப்பென்றார்
முன்னமவராலெமக்குற்றமுதியவினையூழ்வினையென்றா
ரின்னவினையல்லாதுதலையெழுத்தும்வேறூழ்வினையுமிலை
யன்னபிறப்பல்லாதிறந்தேயயிர்த்துபிறப்பாரிலையென்றான்.

" *Although what thou hast spoken is right,*" *yet, said Sivasiven,* " *do thou, who art learned in this species of knowledge, declare, whether, if the effects of the deeds of previous births be denied, the inequality of men in this world, some being deformed and some beautiful, some happy and some miserable, be just or unjust;*" *then Joseph the bearer of the flowering rod, whose pleasant speech flowed from a mouth graced by kindness, again explained the scriptures of the true faith.*

" *He, who hath neither beginning, nor end, nor similitude, is the everlasting, sole, all-righteous God; the celestial beings and our souls, between which there is no difference, having been created, have a beginning, but no end; irrational beings have both a beginning and an end; this being the true faith, in what state were our souls when first created, before they had been guilty of any crime?*

" *When our souls first entered our bodies and appeared in the world, did they resemble prosperous princes free from all misery? but though they did not and though their condition therefore, was various, was this inconsistent with the justice of the Almighty God? if it were just then, also, must the inequality of men in their present generation be immutably just, without reference to the effects of their former deeds.*"

The former, Sivasiven, said—" *that it was destiny which was the cause of inequality at the first generation of mankind;*" " *but, said Joseph,*" *is it consistent with the mercy of the Almighty, the God of justice and mercy, to predestine such inequality?*" " *It is the divine will of him who is beyond expression,*" *rejoined the other.* " *Then, replied Joseph,*" *can it be wrong to say that it is the divine will which causes the various qualities of those born in after generations?*

" *As the clouds pour down rain even in the thorny wilderness, so the all-wise God scattereth abundantly the vain wealth of this world even among the unworthy; but he hath given power to all, to each according to the intensity of his desire, to attain to the matchless glory of the wealth of grace: can it be then said, O thou of superior understanding! that the other kinds of wealth, which are in truth illusory, are the reward of virtue?*

" *Do all streams meet at one place? do all trees bear one sort of fruit? Is there one kind of production from all soils? have all one countenance? As all these are different, so differ the conditions of men, but virtue only, a species of wealth liable to no diminution, is common to men of all ranks; those eminent for wisdom, therefore, describe it as common to all and make no other distinction respecting it.*

" *As the wealth of the rich is necessary to the poor and as the industry of these is necessary to those, so wealth and poverty resemble the two hands, uniting the several classes of mankind; if the virtuous were always seen rejoicing in prosperity and sinners weeping in adversity, they would then deny the retribution for good and evil at the last day.*

" *That we might understand that the prosperity of this world is not constant and that the felicity of heaven is eternal, we know not, said Joseph, at our birth whether we are born to high rank and fortune, but, if desirous of attaining the unequalled joys of heaven, we know at our death that they will be in proportion to the works we have performed during life.*"

" *O learned man worthy of all praise,*" *said Sivasiven,* " *as the wise assure us that unavoidable effects proceed from the deeds of former births, can it be said that there is not an inevitable destiny?*" *Then Joseph, desirous to satisfy all his doubts, however difficult to clear up, answered thus;*

" *When the nature of that which the wise have called the effect of former acts is rightly perpended, can it, as thou hast affirmed, be considered as proceeding from a prescribed destiny? Listen sedulously to the explication of the exalted faith taught by the Lord.*

" *If there be a prescribed destiny it is impossible to avoid it; all crooked actions, therefore, must be considered as the fault of destiny, not the fault of the mind which it affects; all virtuous actions, also, must be referred to destiny and cannot be considered as virtues of the mind; consequently, neither virtue, nor vice can be attributed to men.*

" *To demonstrate that which is called the effect of former acts not to be destiny as thou thinkest it, I will declare, as it is stated in the scriptures of the true religion, what occurred, when the impartial God created mankind, to those who had forfeited their lives.*"

Note.—Here follows an account of the fall of Adam and Eve, which concludes with the two following verses.

" *As poison swallowed by the mouth spreadeth agony through all the limbs, so we, their children, are born to the evils arising from sin, by which we are afflicted in consequence of the acts of our common parents, and to the pains caused by mental confusion proceeding from an overclouded understanding; vexed by the hand of sorrow, we receive the whole fruit of their acts.*

" *The period of the creation of our common parents, here mentioned, the illustrious sages have called the former birth, and the acts done by them in ancient time, the evil effects of which we experience, they have called the effects of former acts; besides that which is here stated, there is no prescribed destiny, nor effects from former acts, nor, after men have been born and have died, are they liable to any future birth.*"

Specimen of Father Beschi's *Poem, translated by the Rev.* Mr. E. Hoole, *ad published in his Narrative.*

THE DESCRIPTION OF THE CITY OF JERUSALEM.

பயனிருண் மறைநூ லொக்கும் பகலினை மணியா லொக்கும்
வியனிரு ளுலகமொக்கும் வேலியாற் கன்னியொக்கும்
முயலிருங் கலையையொக்கு முனிமுனி வொன்றூர்க் கொக்கும்
நயனிரு ளுயர்வீ டொக்கு நகரினை யொக்கும் வீடே.
பொற்றங்கு முலகத் தன்னைப் பொங்கிருங் கடல்சூழ்ந் தென்ன
விற்றங்கு மிரவிகா லும்வெயிற் பிழம்பனைய ராதிச்
செற்றங்கு மலையி றோங்கிச் சேணுய மதிலைச் சூழ்ந்த
வெற்றங்கு மலையை மாறியிகன் றகலகழ்த் தோற்றம்.
பூவுலகியல்பன் றம்பொற் பொலிமணி நகரம் பொன்றூர்
தேவுலகுரி தென்றங் கட்டெனிந் தபுக்கிடு மென்றூழி
தாவுலவிருந்த வெள்ளித் தாடனைப் பட்ட தேபோற்
கோவுலவிங்கி சூழ்ந்த குவளை நீளகழ்த் தோற்றம்.
சீரியார் நட்புவேர் கொண்டோனநிலத் திற்சூழ்ந்து
பூரியார் நட்புப் போலப் புணர்ந்தசை வலமேலாடு
நாரியா ரழுகுகாண நாணியகமல மிங்கண்
வேரியார் தழைப்பூத் துவெறியெறிய கழித் தோற்றம்.
ஈரும்வா ளெயிற்றின் கூன்வெண் ணிளம்பிறை தோன்றலுனைச்
சேரும்வாய் விரித்துக் கட்டப் சொரிதர வகழ்தாழ்ந்து
பேரும்வாயுருக் கொண்டன்ன பேய்க்குலம் வெருவுய்த்தெய்தி
யூரும்வா யென்ன வங்கண் ணுழுக்கியவிடங்க ரீட்டம்.
மூவலிற் றெழிற்பூபா தேவுவந்த நாட்செயிர்த்த சற்றை
தாவலிற் பகல்செய் பைம்பொற் கடர்முடி சூழ்ந்த தென்ன
மாவலிற் கிளர்நன்றுட் கொண்டடிகடம் மனத்தைக் காக்கும்
காவலிற் கதுவிடா நகைகமா மதிலின் றோற்றம்.
காரணிபக ம்பொற்குன்றின் காட்டிய பொன்மதிலைச் சூழ்ந்து
சீரணிபனைத் துஞ்சேர்ந்த செழுநகர் திறந்த வாயில்
பேரணியவை யுமீட்டிப் பின்னவை யுவப்பிற் காட்டப்
பாரணிப் பேழையாரும் பயன்படத் திறந்த போன்றே.

" This city, from its universal advantages, may be compared to religion: from the brightness of its ornaments, may be compared to day; from its extent, it may be compared to the world; from the keeping of its walls, it may be compared to a pure virgin; from its crowded state,

it may be compared to the sea; to its enemies, it may be compared to the anger of saints; for goodness, it may be compared to heaven, and heaven may be compared to this city.

" Like as the great sea surrounds the golden world (earth) so was the beauty of the wide moat varying its bright waves, and surrounding the walls (of Jerusalem), which shone like a multitude of the solar rays, rose like a mountain to the water of the clouds and pierced the sky.

" This extensive moat at the foot of the heaven-reaching walls, seemed like a silver shackle to detain the beauteous city on the sea-girt earth, for fear it should esteem the earth an unsuitable situation, and ascend to heaven as a more appropriate place.

" This moat was deep as the deeply-rooted affection of the great; the green weeds in it played on its surface, unstable as the affection of the mean; and the lotus outshone by the beauty of the damsels, could not stay within the city, but here opened its tender leaves and breathed its fragrance.

" There were swarms of contending crocodiles, shewing teeth sharp as a sword, and curved like the fair new moon, opening their fleshy mouths, and flashing fire from their eyes, as though the moat had formerly been deepened to hell, and the demons lying there had assumed and wandered about in a terrifying form.

" The beauty of the golden walls, was as though the ever-fair earth on a day of rejoicing, had put on a crown of pure and radiant gold; they were no more to be surprised than the temper of holy men, who are filled with goodness beyond desire, and who keep their minds.

" As the golden mountain is surrounded by clouds, the city surrounded by a wall enclosing all wealth within it, had a gate which when opened was as though the earth had opened a casket, in which all its treasures had been collected with a desire to display them for universal advantage.

" The remaining part of the description is equally imaginative; designed to please the fancy of a Hindoo rather than to convey a knowledge of facts.

" The following extract will exhibit the method in which *doctrine* is inculcated in the Tembavani—the two first verses are represented as

the words of the Saviour, addressed to Joseph; the third contains Joseph's reply.

உள்ளியதவநல்வெறிபூக்கநீண்மரத்தைநாட்டி
விள்ளியவன்புறூட்குமிவ்வியலிருபாயும்பாய்த்தித்
தெள்ளியவரக்கால்வீசத்தியானமீகாமனுகை
வள்ளியவினைநீர்நீர்த்தார்நித்தியவீட்டுலகிற்சேர்வார்.

வவ்வியதவங்கெட்டம்மாமரக்கலங்கவிழ்ந்ததேபோ
லவ்வியமுள்ளோர்மூழ்கியழுந்துவர்பலரிவர்க்குட்
கவ்வியவுணர்வின்றெப்பங்கண்ணீர்க்கடலைநீந்திச்
செவ்வியகதியின்வீட்டைச்சேர்வரோரிருவரென்றான்.

மொய்க்குடைத்தமிழ்துண்டன்னவிரித்தசொற்செவியின்மாந்திப்
பைக்குடத்தனையதீயார்பான்மையென்றுணர்சுட்ட
வக்குடத்தழுதிர்த்தலரிதெனத்தவநீத்தாரு
மக்குடத்தனையதேற்றொன்றனன்மதுப்பெய்கோலான்.

"Embarking on the ship of true renunciation of the world, and setting up therein the tall mast of strong determination, spreading the two broad sails of devotion and godly fear, whilst the breeze of the excellent gifts of God blows upon them, the pilot of unceasing meditation steering them through the sea of this sinful world, they shall reach the desired haven of eternal bliss.

"But whilst the ship of renunciation thus sails along, some, by corruption of the penance they had commenced, will sink into the sea of sin, and perish as though by the upsetting of the vessel: some among them (one or two only) seizing with earnestness the raft of repentance and floating in a sea of tears, directing their course straight forward, shall obtain the joys of heaven. Thus, although it is difficult rightly to perform penance, it is far more difficult for those who leave off that which they had commenced to reach the shores of heaven.

"Joseph, the possessor of the branch which blossomed with honey-dropping flowers, attended to all the divine Son uttered; and by the mouth of his ear drinking in the nectar poured from the vessel of truth, thus replied: We may consider the wicked like to an unbaked earthen vessel, which when broken it is easy to join again, and to bake in the furnace of penance; but as it is impossible to join again a vessel broken after it is once baked, so it is most difficult for those who have left off to be penitent to be restored."

Appendix No. 2—*Illustrations made by Father* Beschi *on a couplet of the Cural.*

See Ellis's Cural, page 88.

மனத்துக்கண்மாசிலனாதலனைத்தறன்
ஆகுலநீரபிற.

That which in spotless purity preserves
The mind, is real virtue; all besides
Is evanescent sound.

"That which in spotless purity," &c.—Vira-mamuni in the third book of the Tonnūl, பொருளதிகாரம் (Poruladigaram) *on the subject matter of composition*, has particularly examined and illustrated this couplet. He introduces it twice; in the first chapter, in which the rules for the composition of prefaces are stated, and in the third chapter, on amplification, where it is made the thesis of a theme or dissertation, intended to exemplify that species of composition. In the former it is thus paraphrased.

—இல்லறந்துறவறமெனவிவ்விரண்டினுள்ளு மடங்கிநிற்குமெல்லா வறங்களுமனத்தின் றூய்மையாற்பேறும்பெருமையுமடையுமெனவும் மனத்தினுள் மாசுகொண்டவன் செய்யுந்தவமுந் தானமுமற்றயாவு மறத்தினரவமாவதன்றியறத்தின்பயனாவல்லவெனவு. மக்குறளிருபயனிவையெனவிரித்துக்காட்டுதும்விரிப்பவே மெய்யும்பொய்யும்விளங்கியுட்பயன்றருமெய்யறத்தின்றன்மையேவெளியாயிச்சொன்னுணர்ந்துநாமதற்கொப்பநடந்தாலிதுவீடெய்தும்வழியெனக்காணப்படுமே. பெரும்பொருளோர்ந்துபொய்மணிகொள்வதுகேடென்றாயினும் பொருளைநேர்ந்து முடலைவாட்டியுமுயிரைவருத்தியுமேற்கதிவீட்டிற் செல்லாச்சிலபொய்யறங்களையீட்டுவதிலுங்கேடாமன்றோ இதனை விலகித் தன்னுயிராக்கங்காப்பது வேண்டியிக்குறட்பயனாராய்வது நன்றே.

Every species of virtue is included under the two general heads of domestic virtue and religious virtue. It is here said, that by purity of mind, eminence and worth is obtained and, that devotion, or charity, and all other acts performed by one whose mind is not pure, hath only the empty sound and not the essence of virtue. The two significations of this Cural are thus distinctly shewn. When thus explained the truth and falsehood shine forth, and the true nature of virtue, whence substantial profit is derived, becomes apparent, and if we reflect on this and act accordingly, the path leading to salvation will be seen. Although loss be

sustained by the expenditure of vast wealth in the purchase of a false jewel, is it not yet a greater loss, after the wealth has been expended, the body emaciated, and the soul afflicted, that a few, false virtues only, not current in heaven, should be collected? avoiding this, therefore, and endeavouring to preserve that which is really profitable to the soul, reflect seriously on the purport of this Cural.

The following extracts from the dissertation of which this couplet is the thesis contains the citations from Tamil writings made by this author in direct illustration of it.

புறத்தறச்சாயற்புகழ்ப்பிறர்மெய்த்-திறத்துளந்தம்மைத்தீயென ச்சுடச்சுடச்-செறிவாய்மருளறத்தெளிந்துமெய்ம்மைகண்-டறிவாரற ப்பயனாசையுட்பட்டார். இதனாலன்றே

வானுயர்தோற்றமெவன்செய்யுந்தன்னெஞ்சந்
தானறிகுற்றப்படின். என்றார் அன்றியும்

நீட்டியசடையுமாகிநீர்மூழ்கிநிலத்திற்சேர்ந்து
வாட்டியவுடம்பினியாங்கள்வரகதிவினைக்குமென்னிற்
காட்டிடைக்கரடிபோகிக்கயமூழ்கிக்காட்டுணின்றம்
வீட்டினைவிளைக்கவேண்டும்வெளிற்றுரைவிடுமினென்றான்.

நுண்டுகில்வேகலஞ்சிநெருப்பகம்பொதிந்துநோக்கிக்
கொண்டுபோய்மறையவைத்தாற்கொந்தழல்சுடாதுமாமோ
கண்டத்திருவியார்தங்கடிமனைதுறந்துகாட்டுட்
பண்டவாவுணீங்காதேற்பாவமோபரியுமென்றான்.

இங்ஙனேபுறத்தவவேடமன்றியுள்ளத் தூய்மையில்லா முனிவர்க் குச்சிந்தாமணியிற்சீவகன்சொன்னான்.

வானோர்புகழ்ந்துவணங்கியதுறவுந்
தானோர்பயனிலதாராதகத்தழுக்
காறுளதேலெனிலகத்துளறத்தின்
பேறுளதென்பதுபிழையோவென்பார்.

என்பதிவையுமித்தொடக்கத்தனபலவுங் கரிப்புறத்திணையாம்-இ வ்வாறேனைத்திணை வேண்டுளிவிரித்துக்கூறுக.

Those desirous of obtaining the fruit of virtue, having freed themselves from the delusion, arising from the applause given by others for the appearance of virtue, while in reality their conscience burned within them like a fire, will comprehend the truth. For this reason hath not the Author said thus?

CURAL.

Of what account is the understanding, which reaches beyond the heavens, if his heart suffer from conscious guilt.

And again;

CHINTAMANI.

If it be thought eternal felicity can be obtained by wearing long and matted hair, by bathing in water, lying on the ground, and emaciating the body, then may the bears that bathe in the lakes and wander in the forests, also, obtain felicity;—quit, said he, such ignorant notions.

If from fear of a fine cloth being burned you place it within the very fire, will it not be consumed? So, if they, who forsake domestic life and the society of those whose bosoms are perfumed by civet, retain in the wilderness their ancient desires, will they, said he, be freed from sin?

Thus, in the Chintamani, Sivagen addresses one, who, void of inward purity, has assumed the garb of outward devotion.

If the mind be inwardly impure, even devotion, which is reverenced and praised by the heavenly beings, will produce no permanent fruit, but can they impute guilt to him (even if such ceremonies be omitted) who is endowed with inward virtue?

These passages and many others like these prove what has been stated by direct examples, if further illustrations be required they may be given at large.

Note—Mr. Ellis has translated only a few out of many reasons and rules connected with logic and corresponding with the above subject. The following is the last part of the same.

These extracts are intended to exemplify the position, that, whatever eminence may be acquired, neither virtue nor the permanent benefit of virtue can be possessed by those innately wicked; they are from the 2d canto (இராவணன் மந்திரப்படலம்) of the sixth book (யுத்தகாண்டம்) in which Cumbacarnen, one of the brothers of Rávanén, reproves, in a council of the Giant chiefs, the conduct of the former, in forcibly seizing and detaining Sitei, the wife of Rámen, and vainly endeavours to persuade him to restore her to her husband. Previously to the holding of this council, Anumán, one of the leaders of the silvan tribes that accompanied Rámen to the attack of Ilangei, who, though in the form of an ape, was in reality an incarnation of Pavanen, the god of the wind, had penetrated to the capital of Rávanén in search of Sitei and, having been taken prisoner, had been allowed to depart after his tail, wrapped in oiled cloth, had been set on fire as the punishment of his in-

trusion; with the torch so furnished him, he had laid the whole city in ashes, finally escaping unhurt in defiance of the utmost efforts of the Giants:—hence the allusions in some of the following verses.

Rámáyanam.

ஓவியமமைந்தநகர்தீயுணவுளைத்தாய்
கோவியல்பழிந்ததெனவேறொருகுலத்தோன்
றேவியைநயந்துசிறைவைத்தசெயனன்றே
பாவியருமிம்பழியிற்பழியுமுண்டோ.

Thou hast caused a beautiful city to be devoured by the flames; is it right to desire the wife of one of another race and to detain her in captivity as if thou hadst lost every kingly quality? is any sin the wicked commit a greater sin than this?

என்றொருவனில்லுறைதவத்தியையிரங்க
வன்றொழிலினுயமறைதுறந்துசிறைவைத்தா
யன்றொழிவதாயினரக்கர்புகழ்யா
புன்றொழிலிதுமிசைபொருந்தல்புலமைத்தோ.

Contrary to the precepts of religion, thou hast detained in captivity and overwhelmed with sorrow, a woman who was engaged in devotion, belonging to the house of another, O perpetrator of violent acts! and if in that day the glory of the Araccar was obscured, would it be wise in us to sanction so disgraceful an act?

ஆயவர்முறைமையேதொடங்குந்தொன்மையோ
ராயவர்நீக்கமற்றவுணராதியாந்
தீயவரறத்திருக்றேவராயது
மாயமோவருசமோவன்மையேகொலோ.
அறந்துறந்தமரரைவென்றவாண்டொழிற்
றிறந்தெரிந்திடலதானுஞ்செய்தவ
நிறந்திறம்பாவகையியற்றுநீர்மையன்
மறந்துறந்தவர்தரும்வரத்தின்மாட்சியால்.
மூவரைவென்றமூவுலகுமுற்றுறக்
காவலின்றுதங்களிப்புக்கைமிக
வீவதுமுடிவெனவீந்ததல்லது
தேவரைவென்றவர்யாவர்சீரியோர்.
வினைகளைவென்றுமேல்வீடுகண்டவ
ரனையவொன்றியம்புதுமிவர்த்தீப்மையான்
முனைவருமமரருமுன்னும்பின்னரு
மனையவர்திறத்தினையாவராற்றினர்.

The ancients followed the path of the virtuous, but besides these all the other Auner (Giants) are evil doers: the station of gods is obtained by virtue, but is it obtained by delusion, deceit and violence?

If we consider the mighty deeds by which, even after we had forsaken virtue, we conquered the gods, we shall find that they were not an effect proceeding from any acts of devotion performed by ourselves, but from the power conferred on us by those who had forsaken evil (i. e. by the Sages and the gods by whom we were endowed with power).

Having conquered the divine Triad, and having received under their protection the whole world, while exulting in prosperity, they are dead and have toiled in vain; who then among the conquerors of the gods are truly great?

Who shall describe those, who, having overcome both good and bad works, have obtained eternal felicity? but who among these, the giants, have, from their innate wickedness, at any time performed virtuous acts like the sages and the gods?

கோனகர்முழுவதுநினதுகொற்றமுஞ்
சானகியெனும்பெயருலகின்றம்மனை
யானவள்கற்பினாலழிந்தவல்லது
வானரஞ்சுட்டதென்றுணர்தல்மாட்சியோ.

This royal city and thy former victories have been consumed by the chastity of Janiki, the mistress of the world; if not, what glory is there in the thought that they were burned by an ape?

மீனுடைநெடுங்கடலிலங்கைவேந்தன்முன்
ருனுடைநெடுந்தவந்தளர்ந்துசாய்வதோர்
மானிடமடந்தையாலென்றவாய்மொழி
தேனுடையலங்கலாயின்றுதேர்தியால்.

It was foretold that the power of the king of Ilangei surrounded by the ocean, obtained by long penance, should decline by means of a female of the human race; know this to be now accomplished, O thou who art adorned with a wreath of sweet flowers!

மனவிருளிரிய மணிவிளக்காகத் தனியருளிறைவன் றந்தமறைநூ லாய்ந்துழியீண்டியா னுரைத்தயாவும் வாய்ந்தமெய்யென வழங்கித் தோன்றுமே.

நுந்நாயெனபுகழ் நுவன்றபாட வெந்நாவெரிப்பலி மென்மேற்கொன்றிட அப்புகழப்பலி யனைய நும்மனம். ஒப்பிலாதென்னை யொருவிநிற்றலால். அவையெலாம்பொய்ப்பொருளாகக்கைக்கொளா

நவையெனவெறுத்தனேனெனவும். புணர்ந்திடத்தேவ பூசையி னேர்ச்சி கொணர்ந்துழிபகையுட் கொண்டதென்றுணர்கின். அகன் றப்பகைதீர்ந் தவ்வாற்பூசையு நகன்றுமறப்ப. றேனெனவும்.

மாசிலான்மறையென வறைந்தபின்மனத்துண் மாசிலறுதலே மாண்புமனைத்தற னல்லதுநீயவையகத் தொளித்தினிய. வல்லுருப காட்டன் மாணறமென்பவோ என்பதிவையுமித்தொடக்கத்தன பலவுமாற்புறத்தினையாம்.

All that I have stated will be verified, if you look at the true religion which was inculcated by the one only gracious God, who said, as precious light to expel the darkness of the mind, thus;

[Amos 5, 21.] I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though he offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts.

[Samuel i, 15—22.] And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

[" Matt. ch. v. 23—24.] Therefore if thou bring thy gift to the " altar, and there rememberest that thy brother hath ought against " thee; leave there thy gift before the altar, and go thy way; first be " reconciled to thy brother, and then come and offer thy gift."

Explanation of the word ஆகுலம், introduced in the foregoing couplet or text.

" All besides is evanescent sound"—The term in the original, translated by the two concluding words, is ஆகுலம், which signifies literally *a loud turbulent noise;* the line is thus translated and explained by the Latin commentator. " *Cætera omnia conditionem habent strepitus.* Sensus est eam esse veram virtutem, quæ in animo culpam non admittit, nam animum culpa fœdatum habentis, verba, et habitus, et actiones ipsæ quæ virtutem spirent, habent conditionem strepitus; tum, quia ad id ordinari solent, ut a cæteris videantur et audiantur; tum, quia eo tantum tempore quo videntur et audiuntur, ut virtuosa laudantur, sed statim, uti strepitus, evanescunt, quia non valent alicui beatitatem afferre." I have followed this interpretation as it agrees with that of

Vira-mamuni, and as it corresponds exactly to the expression of the original; but the word ஆகுலம் may metaphorically be rendered, *ostentation, hypocrisy*. Parimel-azhager paraphrases it by ஆரவாரம் which signifies literally the *confused clamour arising from a mob*, but is often synonymous with இடம்பம், the term commonly used to express *pomposity, ostentation, hypocrisy*.